

CORDERII COLLOQUIORUM
CENTURIA SELECTA:

A
SELECT CENTURY
OF
CORDERIUS'S COLLOQUIES.

WITH AN
ENGLISH TRANSLATION

As LITERAL as possible;

Designed for the USE of

BEGINNERS IN THE *LATIN* TONGUE.

By *JOHN CLARKE*,

Late Master of the Publick GRAMMAR-SCHOOL in *Hull*,
and AUTHOR of the *Introduction to the*
Making of LATIN.

THE TWENTY-FOURTH EDITION.


L O N D O N :

Printed for W. STRAHAN, J. F. and C. RIVINGTON, S. CROWDER,
T. LONGMAN, B. LAW, E. and C. DILLY, G. ROBINSON,
R. BALDWIN, W. WOODFALL, T. EVANS, and FIELDING
and WALKER. M DCC LXXIX.

30. 7-28 B  L




T H E P R E F A C E.


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 of the easier Authors in the Latin Tongue
 for the Use of Beginners is so very great,
 and withal so very obvious, that it will
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ment in the common Method of Proceeding. How else comes it to pass that the French Tongue is attained to a good Degree of Perfection in half the Time which is spent in the Latin Tongue to no Manner of Purpose? I grant indeed, the Way of Expression in the French is much nearer that of our own Language than the Latin, and by Consequence much easier to obtain. But the Difference in the reading Part betwixt the two Languages is not so very great; and yet a Boy shall be brought, in two Years, to read and speak the French well; whereas in double the Time or more, spent at a Grammar-School, he shall be so far from talking and writing Latin, that he shall not be able to read half a dozen Lines in the easiest Classick Author you can put into his Hands. This slow Advance is owing to more Causes than one, as I have, I think, made appear sufficiently in my Essay upon the Education of Youth in Grammar-Schools: But the main Cause I take to be the Want of the Helps above-mentioned, that is, Literal Translations. This, one would think, the Method taken in teaching the Greek Tongue, (to say nothing of French and other modern Languages, where such Helps are always used) should naturally have suggested to any one concerned in the Education of Youth; and yet, I know not how it is, we have blundered on in such a Way of teaching the Latin Tongue, as proves a very great Misfortune to all Boys, on account of that prodigious Loss of Time it occasions, but especially to such as are not designed for the University, and therefore cannot stay long enough at School, to attain to the Reading of a Latin Author, in that tedious lingering Way or proceeding observed in our Schools. The six or seven Years they frequently spend there, is Time absolutely thrown away, since almost double the Space is necessary for

How for the Attainment of but a moderate Skill in that Language, according to the common Method of Proceeding.

Mr. LOCKE was a Gentleman of too great Sagacity, not to take notice of this Defect in the vulgar Method; and somebody, in pursuance of his Advice in his Book of Education, has published ÆSOP'S Fables with an interlineary Version. But that Way of Printing them is not, I think, so proper for Schools; and therefore I could wish we had a new Edition of the Book, with the Latin and English each in their distinct Pages or Columns. For whilst the Latin Words are in the same Order with the English, and the corresponding Words in each Language in the same Character, the Scholar is in no Danger of falling into a Mistake; the Book will be made as easy for his Use as any one could desire. This Objection, to which that Edition of ÆSOP'S Fables is liable, is here avoided, by publishing the Latin and English in distinct Columns.

Nothing can be more egregiously trifling, than the usual Method of proceeding with Beginners in the Latin Tongue. When Boys come into CORDERIUS, they have two or three Lines construed to them by the Master, once or twice over; these are thought sufficient to employ them for an Hour or two: But as it is neither once nor twice, nor ten Times construing over, which will be sufficient for the Generality of Boys, so they find they want more Help still, and therefore must either sit doing of nothing, or be continually pacing it up and down the School to the Master, or their Schoolfellows, for Assistance: and after all, poor Innocents, are frequently whipped for their Master's Folly. The Truth of it is, it is impossible for any one Man who has three or four or (as is sometimes the Case) seven or eight Forms to

take Care of, to give such a due Attendance to one Form of Boys, who cannot make a Step without Help, as is necessary to keep them employed; and therefore a Literal Translation is indispensably necessary to their easy and speedy Progress in the Language: For to put them upon getting their Lessons by the Dictionary is still more ridiculous and intolerable: They not only want Skill to use it, and to make choice of proper Words, where there is any Variety; but if they did not, the tumbling over the Leaves of their Dictionary would so devour their Time, that much the greater Part of it will be unavoidably lost that Way.

Translations therefore, Translations, I say, as Literal as possible, are absolutely and indispensably necessary in our Schools, for the Ease both of Master and Scholar, and the speedy Progress of the latter in his Business; for whilst the Boys have their Words all ready at Hand, and can, with one Cast of their Eye, set themselves a going again when they are at a Stop, they will proceed with Ease and Delight, and make a much quicker Progress than they would otherwise do.

We are, it is true, already furnished with one Edition of CORDERIUS, to which is annexed a Translation by HOOB; but he so little understood the Business he was about, that he never designed his Translation as Literal, and has therefore very wisely taken care to give us notice of it in the Title Page. The Use of Translations for Beginners is not merely to inform them of the Meaning of each Sentence in gross; for when would they attain any tolerable Knowledge of the Language at that rate? But to teach them the precise and proper Signification of Words; without which, as no Language can be understood or obtained, so it requires nothing but Memory to attain it, and therefore ought to

Form take place in the Education of Children, at least of the
as is Intricacies of Grammar Rules, the Practice of which
teral requires Thought and Reflection, and for that Reason is
and much less suited to the Capacity of a Child, than what
upon only employs the Memory.

The Reader is here presented with the Choicest of
CORDERIUS's Colloquies, being as many as are ne-
cessary for Boys to read, and a great many more than
they usually do read, and to them is annexed a Transla-
tion as Literal as can be desired. In order likewise
to render the Reading of them still the more easy, I
have placed the Latin Words in their natural Order,
that is to say, in the same they have in the English;
by which Means, one great Obstacle to the Improvement
of Beginners is removed. And for their further Di-
rection, as well as to prevent all Possibility of Error,
the Words which answer one another in the Latin and
English, are in the same Character, the Roman and
Italic being used alternately for that Purpose. Of this
the Master must take care to inform his Boys.

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CORDERII Colloquiorum Centuria Selecta, &c.

COLL. I.

A. QUID agis?

B. Repeto mecum.

A. Quid repetis?

B. Pensum quod præceptor præscripsit nobis hodie.

A. Tenesne memoriâ?

B. Sic opinor.

A. Repetamus unâ, sic uterque nostrum pronuntiabit rectius coram præceptore.

B. Incipe tu igitur, qui provocasti me.

A. Age, esto attentus, ne finas me aberrare. R

B. Sum promptior ad audiendum, quam tu ad pronuntiandum.

WHAT are you doing?

I am repeating by myself.

What are you repeating?

The Task which the Master set us to-day.

Do you retain it in Memory?

So I think.

Let us repeat together, thus each of us will say the better before the Master.

Begin you then, who have challenged me.

Come on, be attentive that you do not suffer me to go wrong.

I am readier to hear, than you to say.

COLL.

COLL II.

A. Visne *repetere* præ-
lectionem *mecum*?

Will you *repeat* the Les-
son *with me*?

B. Volo.

I will.

A. Tenesne?

Do you retain it?

B. Non *rectè* satis *for-*
asse.

Not *right enough perhaps.*

A. Age, *faciamus* peri-
culum.

Come, *let us make* Trial.

B. Quid igitur expecta-
mus?

What *then* do we tarry
for?

A. Incipe *ubi* voles.

Begin *when* you will.

B. Atqui *est* tuum inci-
pere.

But it is your Part to be-
gin.

A. Quid ita?

Why so?

B. Quia *invitasti* me.

Because you *invited* me.

A. Dicis *æquum*, attende
igitur.

You say *right*, attend
then.

B. Attendo, *repete.*

I do attend, *repeat.*

COLL III.

A. Jamne tenes *quæ* sunt
reddenda tertiâ horâ?

Do you retain already
those Things which are to be
said at Three o'Clock?

B. Teneo.

I do retain them.

A. Ego quoque.

I also.

B. Ergo *confabulemur*
paulisper.

Then *let us talk together*
a little.

A. Sed *si* monitor *inter-*
venerit, putabit nos *garrire.*

But *if* the Monitor *come*
upon us, he will think *we*
are prating.

B. Quid

B. Quid times, ubi nihil est timendum? si venerit, non deprehendet nos in otio, aut in aliquâ malâ re; audiatur, si velit, nostrum colloquium.

A. Loqueris optime, secedamus aliquò in angulum, ne quis impediatur nos.

What do you fear, where nothing is to be feared? if he should come, he will not catch us in idleness, or in any bad thing; let him hear, if he will, our Discourse.

You say very well, let us withdraw some-where into a Corner; lest any one should disturb us.

COLL. IV.

A. Non decet nos otiosi aut garrere hic, dum præceptor expectatur.

B. Quid ais? non decet; imò, non licet, nisi volumus vapulare.

A. Tu audi me igitur, dum pronuncio prælectionem, ego audiam te deinde.

B. Age, pronuncia.

A. Nonne teneo?

B. Nondum rectè satis, relege, semel atque iterum.

A. Faciam ita.

B. Tenesne nunc?

A. Opinor sic, faciam periculum, si vis audire me.

B. Age, pronuncia, redidisti omnia rectè.

It doth not become us to idle, or prate here, whilst the Master is expected.

What say you? it doth not become; nay, we must not, unless we would be whipped.

Do you hear me then, whilst I say my Lesson, I will hear you afterwards.

Come, say away.

Do I not retain it?

Not yet well enough, read it over again, once and again.

I will do so.

Do you retain it now?

I think so, I will make Trial, if you will hear me.

Come, say away, you have said all well.

COLL. V.

A. Cur non scribis?

Why do you not write?

B. Quia non libet.

Because it doth not please

ME.

A. Atqui præceptor iussit te.

But the Master bade you.

B. Scio, sed est mihi aliquid legendum prius; præterea, habeo nihil quod scribam nunc.

I know it, but I have something to read first; besides, I have nothing that I can write now.

A. O si velles scribere mihi!

O that you would write for me!

B. Quidnam?

What?

A. Habeo præceptoris dictata describenda.

I have the Master's Dictates to write out.

B. Quæ dictata?

What Dictates?

A. In Ciceronis epistolas.

Upon Cicero's Epistles.

B. Libenter describam tibi, sed expecta crastinum diem.

I will willingly write out for you, but stay till Tomorrow.

A. Expectabo igitur, sed ne fallas quæso.

I will stay then, but do not fail, I pray.

B. Non fallam.

I will not fail.

COLL. VI.

A. Visne describere prælectionem mihi?

Will you write out the Lesson for me?

B. Cur non scripsisti?

Why have you not written it?

A. Quia fui occupatus hesterno die.

Because I was busy Yesterday.

B. Accipe meum librum et describe.

Take my Book and write it out.

A. Non

A. Non ignoras *me scribere lentius, et tu describeris totam citius quam ego quatuor aut quinque versiculos.*

B. Quære *aliud scriptorem tibi, non possum dare operam tibi nunc.*

A. Cur non?

B. Est mihi *aliud negotium, idemque pernecessarium.*

A. Nolo *urgere, nec possum quidem, sed saltem commoda tuum codicem.*

B. Accipe, *utere ut libet, modò ne abutere.*

A. Est nihil *quod verearis hic.*

You are not ignorant *that I write slowly, and you will have written out the whole sooner than I four or five Verses.*

Seek another Writer *for you, I cannot give my Labour to you now.*

Why not?

There is *to me other Business, and the same very necessary.*

I will not *urge you, nor can I indeed, but at least lend your Book.*

Take it, *use it as you please, only do not abuse it.*

There is nothing *that you may fear here.*

C O L L. VII.

A. Unde *venis?*

B. Venio *infernè.*

A. Quod *negotium erat tibi infra?*

B. Ivi *redditum urinam,*

A. Sede *nunc ad mensam, et mane in cubiculo donec rediero.*

B. Quid *agam interea?*

Whence *come you?*

I come *from below.*

What *Business* was there *for you below?*

I went *to make Water.*

Sit *now at the Table and tarry in the Chamber, until I come back.*

What *shall I do in the mean time?*

A. Edisce *prælectionem* in
craftinum diem, *ut* reddas
eam mihi ante coenam.

B. Edidici jam, *præcep-*
tor.

A. Lude igitur.

B. Sed habeo nullos col-
lusores.

A. Invenies nonnullos, in
hâc viciniâ, ex tuis condif-
cipulis etiam.

B. Non curo id nunc;
malim (si placet tibi) edif-
cere de catechismo in domi-
nicum diem.

A. Ut libet.

B. Si quis quærat te,
quid dicam illi?

A. Dic me prodiiſſe, sed
reverſurum mox.

Learn well your Lesson
gainſt Tomorrow, *that*
you may ſay it to me before
Supper.

I have learnt it already
Maſter.

Play then.

But I have no Play-
fellows.

You will find ſome in this
Neighbourhood, of your
School-fellows too.

I do not care for that
now; I had rather (if you
pleaſe you) learn out of the
Catechiſm againſt the Lord's
Day.

As you will.

If any one ſhould aſk
you, what ſhall I ſay
him?

Tell him that I am
gone abroad, but will re-
turn preſently.

C O L L. VIII.

A. Viſne dare mihi uni-
cam pennam?

B. Non dantur mihi.

A. Hem! negas mihi
tantillam rem? Quid ſi
rogarem magnum quid-
dam?

B. Fortaſſe ſerres repul-
ſam.

Will you give me
one?

They are not given
me.

How! do you deny
ſo ſmall a thing? What
if I ſhould aſk any thing
great?

Perhaps you would be
a Denial.

A. Gro

Lesson A. Credo equidem ; age,
ne peio dono, visne com-
modare ? reddam tibi cras.

I think so indeed ; come,
I do not ask IT as a Gift,
will you lend IT me ? I
will give IT you again
Tomorrow.

B. Non recuso, modò ne
abutaris.

I do not refuse, only do
not abuse IT.

lay-F A. Non abutar.

I will not abuse IT.

B. Cave ne moveas pedem
hinc antequam redeam.

See you do not stir a Foot
from hence before I come
again.

A. Movebo nusquam,
tummodo redeas mature,
(if aliqui non expecto tuum
reditum.

I will stir no where,
provided you return in time,
otherwise I will not wait
your Return.

COLL. IX.

A. Visne commodare mihi
tuum Terentium ?

Will you lend me your
Terence ?

B. Volo equidem, modò
repetas illum à Conrado, cui
didi utendum.

I will, indeed, provided
you fetch it from Conradus,
to whom I gave IT to use.

A. Quo signo vis repe-
tam ?

By what Token will you
that I fetch IT ?

B. Nempe hęc, quòd ha-
beo ejus epistolas.

Truly by this, that I
have his Epistles.

A. Id est satis mihi.

That is enough for me.

B. Sed quando reddes ?

But when will you give
IT me again ?

A. Quum descripsero con-
tentum in tres aut quatuor
prælectiones.

When I shall have writ-
ten out the Context on three
or four Lessons.

B. Matura igitur, ne in-
commodes meo studio.

Make haste then, lest you
binder my study.

A. Maturabo.

I will make haste.

B. Sed *heus*, cura ne macules, alioquin ægrè commodabo posthac.

A. Nempe *essim* indignus beneficio.

But *ho*, take care you not blot *it*, otherwise I shall hardly lend *it* you hereafter.

Truly I should be unworthy of a kindness.

COLL. X.

A. Vidistine *librum meum*?

B. Quem *librum* quaeris?

A. Ciceronis *epistolas*.

B. Ubi reliquisti?

A. Oblitus fui in *scholâ*.

B. Fuit tua negligentia.

A. Fateor, sed interim indica, si scias quem accepisse.

B. Cur non adis præceptorem? solet (ut scis) aut ferre ea quæ relicta sunt à nobis in museolum, aut dare alicui qui reddat.

A. Mones bene, quam obliuioſus sum, qui non cogitaveram istud!

Have you seen my Book?

What Book do you see for?

Cicero's Epistles.

Where left you *it*?

I forgot *it* in the School.

That was your Negligence.

I confess *it*, but in the mean time tell me, if you know any one to have taken *it*.

Why do you not go to the Master? he is wont (as you know) either to carry those Things which are left by us into his study, or to give them to some body who may give us them again.

You admonish well, how forgetful am I, who had not thought of that!

COLL. XI.

A. Potestne dare mutuo mihi aliquantulum pecuniæ.

B. Quantum petis?

Can you lend me a little Money?

How much do you ask for?

A. Quin-

- you e I sho reafte unwo*
- A. Quinque asses, si est commodum tibi. Five Pence, if it be convenient to you.
- B. Non habeo tot. I have not so many.
- A. Quot igitur? How many then?
- B. Tantum quatuor. Only four.
- A. Bene sanè, da mihi istos quatuor. Well indeed, give me those four.
- B. Dabo dimidium, si vis. I will give you half, if you will.
- A. Cur non totum? Why not the whole?
- B. Quia opus est mihi duobus. Because I have need of two.
- A. Da mihi duos igitur, quæso. Give me two then, I pray.
- B. Sed non sufficient tibi. But they will not be sufficient for you.
- A. Petam ab aliquo alio. I will ask of somebody else.
- B. Accipe hos duos igitur. Quando reddes? Take these two then. When will you repay me?
- A. Die Saturni, ut spero, cum pater venerit ad forum. Upon Saturday, as I hope, when my Father shall come to the Market.
- B. Esto memor igitur. Be mindful then.
- A. Ne timeas. Do not fear.

C O L L. XII.

- how had*
- A. Da mutuo mihi duos asses. Lend me two Pence.
- B. Nunc non est facile mihi dare. Now it is not easy for me to lend.
- A. Quid obstat? Scio te accepisse pecuniam hesterno die. What hinders? I know you to have received Money Yesterday.

B. Accepi *quidem*, sed *libri sunt emendi*, et *alia necessaria mihi*.

A. Nolo *remorari* tuum *commodum*.

B. Ubi *emero* quæ *sunt opus mihi*, si *quid superfit*, *dabo mutuo*.

A. Interea *igitur expectabo sperans*; sed *quid si nihil superstitierit tibi*?

B. Dicam *tibi statim*, ne *expectes diutius frustra*.

A. Quando *emes* ea quæ *decrevisti*?

B. Cras, *ut spero*, aut *ad summum perendie*.

I have received *indeed*, but *Books are to be bought* and *other Things necessary to me*.

I will not *binder* your *Advantage*.

When I *shall have bought* what *Things are needful to me*, if any *thing remain*, I *will lend it*.

In the mean *time then* I will wait in *hopes*; but *what if nothing remains to you?*

I will tell you *immediately*, that you may not wait *longer in vain*.

When *will you buy* those *Things which you have designed?*

To-morrow, *as I hope*, or at farthest *the Day after to-morrow*.

C O L L. XIII.

A. Abiitne tuus pater?

B. Abiit.

A. Quotâ horâ?

B. Primâ pomeridianâ.

A. Quid dixit tibi?

B. Monuit *me multis verbis ut studerem diligenter*.

A. Utinam facias *sic*.

B. Faciam Deo *juvante*.

Is your Father gone?

He is gone.

At what a Clock?

At One in the After-noon.

What *said he* to you?

He admonished *me* in many Words *that I should study diligently*.

I wish you would do *so*.

I will do it *God helping*.

A. Deditne

indeed, A. Deditne tibi pecu-
niam?

thought B. Ut solet ferè.

you A. Quantum?

B. Nihil ad te.

bought A. Fateor; sed tamen
needful quid facies istâ pecuniâ?

main, B. Emam chartam, et
e then alia quæ sunt opus mihi.

but A. Quid si amiseris?

ins to B. Ferendum erit æquo
liate- animo.

wait A. Quid si fortè eguero,
those dabifne mutuo?

have B. Dabo mutuo, et li-
benter quidem.

hope, A. Ago tibi gratias.

after

Has he given you Mo-
ney?

He has given, as he uses
commonly.

How much?

Nothing to you.

I confess IT: but yet
what will you do with that
Money?

I will buy Paper, and
other Things, which are
needful to me.

What if you should lose
it?

It will be to be borne
with an equal Mind.

What if by chance I
shall want, will you lend?

I will lend, and willingly
indeed.

I give you Thanks.

C O L L. XIV.

A. Ubi est tuus pater
nunc?

B. Puto eum esse Lug-
dun.

A. Quid agit illic?

B. Negotiatur.

A. E quo tempore?

B. Ab ipso initio merca-
tûs.

A. Miror valde quâ au-
deat commorari illic tam
diu, cum sit tanta pesti-
lencia in eâ urbe.

Where is your Father
now?

I suppose him to be at
Lyons.

What does he do there?

He trades.

From what Time?

From the very Beginning
of the Fair.

I wonder much how he
dare tarry there so long,
seeing there is so great a
Plague in that City.

B 5

B. Non

B. Non est aded mirandum.

A. Itane videtur tibi?

B. Ita, profectò, nam fuit aliàs in majore periculo, sed Dominus Deus custodivit eum semper.

A. Credo equidem, et custodiet eum adhuc. Sed quando est reverſurus?

B. Nescio, expectamus horas.

A. Deus reducat illum.

B. Ita precor.

A. Quònam abis nunc?

B. Rectà domum, vale.

A. Vale tu quoquè.

It is not *so much* to be wondered at.

Does it seem so to you?

So, indeed, for he has been at other times in greater Danger, but the Lord God has guarded him always.

I believe it indeed, and will guard him yet. But when is he to return?

I know not, we expect him every hour.

God bring him back.

So I pray.

Whither are you going now?

Directly home, farewell.

Fare you well too.

C O L L. XV.

A. Quid es ita lætus?

B. Quia pater meus modò venit.

A. Ain' tu, unde venit?

B. Londino.

A. Quando advenit?

B. Modò; ut dixi tibi jam.

A. Jamne salutasti?

B. Salutavi quum descenderet ex equo.

Why are you so glad?

Because my Father is just come.

Say you so, whence came he?

From London.

When came he?

Just now: as I have told you already.

Have you already saluted him?

I saluted him as soon as he alighted from his Horse.

A. Quid

A. Quid ampliùs fecisti illi?

B. Detraxi calcaria et ocreas.

A. Miror te non mansisse domi propter ejus adventum.

B. Nec ille permisisset, nec ego vellem, præsertim nunc, cum prælectio est audienda.

A. Consulis bene tibi, qui habeas rationem temporis: sed valetne pater?

B. Rectè, Dei beneficio.

A. Equidem, plurimùm gaudeo, tuâ causâ et ejus, quòd redièrit peregrè salvus.

B. Facis ut decet amicum, sed colloquemur cras pluribus verbis.

A. Vide præceptorem, qui jam ingreditur scholam.

B. Eamus auditum prælectionem.

What more did you for him?

I pulled off his Spurs and Boots.

I wonder you did not stay at home on account of his coming.

Neither would he permit, nor did I want, especially now, when the Lesson is to be heard.

You consult well for yourself, who have Regard to your Time. But is your Father well?

Well, by God's Blessing.

Truly I am very glad, for your sake and his, that he hath returned from abroad safe.

You do as becomes a Friend, but we will talk tomorrow in more Words.

See the Master, who now enters the School.

Let us go to hear the Lesson.

C O L L. XVI.

A. Ubi est tuus frater?

B. Ivit domum modò.

A. Quid eò?

B. Petikum nobis opsonium.

A. Quid opus est vobis opsonio nunc?

Where is your Brother?

He went home just now.

Why thither?

To fetch us Victuals.

What Need is there to you of Victuals now?

B 6

B. In

B. In merendam.

For our Afternoon's repast.

A. An non habetis in arcâ vestrâ?

Have you not in your Chest?

B. Non.

No.

A. Quid ita non?

Why not?

B. Quia mater non solet dare nobis opsonium, nisi in præsens tempus.

Because my Mother does not use to give us *Victuals*, but for the present Time.

A. Nempe, quia novit vos esse gulosos.

Forsooth, because she knew you to be Gluttons.

B. Quomodo sumus gulosi?

How are we Gluttons?

A. ~~Quia~~ fortasse devoratis uno convivio quod datum fuerat in tres.

Because perhaps you devour at one Meal what had been given for three.

B. Tace, ego dicam præceptorî te vocare nos gulosos.

Hold your Tongue, I will tell the Master that you call us Gluttons.

A. Tace, ego dicam præceptorî fratrem tuum discurrere perpetud.

Hold your Tongue, I will tell the Master that your Brother runs up and down perpetually.

B. Atqui non solet prodire, nisi cum bonâ veniâ præceptoris.

But he does not use to go out, but with the good Leave of the Master.

A. Atqui fallit præceptorem.

But he deceives the Master.

B. Quomodo fallit eum?

How does he deceive him?

A. Nam non est mens præceptoris, ut prodeat ter quotidie.

For it is not the Mind of the Master, that he should go out three times every Day.

B. Sine illum venire, videbis quid respondeat.

Let him come, you shall see what he can answer.

A. Imò,

A. Imò, videat quid respondereat præceptor.

Nay, let him see what he can answer to the Master.

COLL. XVII.

A. Quando expectas reditum patris?

When do you expect the Return of your Father?

B. Ad octavum diem hinc.

At the eighth Day from hence.

A. Quis scis diem?

How know you the Day?

B. Pater ipsi scripsit ad me.

My Father himself wrote to me.

A. Adventus ejus, ut spero, ditabit te.

His coming, as I hope, will enrich you.

B. Ero ditior Cræso, si venerit bene nummatus.

I shall be richer than Cræsus, if he come well moneyed.

A. Reddes mihi mutuum tunc?

Will you return me the loan then?

B. Ne dubites, quin si tibi opus erit amplius, non modò reddam mutuum, sed etiam referam gratiam.

Do not doubt, but if you have need of more, I will not only restore the loan, but also will return the Favour.

A. Quomodo?

How?

B. Dabo mutuam pecuniam vicissim.

I will lend you Money in my turn.

A. Nihil opus erit, ut spero.

There will be no need, as I hope.

B. At nescis quid possit accidere.

But you know not what may happen.

A. Ago tibi gratias; saluta patrem, ubi redierit, meo nomine.

I thank you: salute your Father, when he shall return, in my name.

B. Faciam ita, vale.

I will do so, farewell.

A. Vale tu quoque.

Fare you well too.

C O L L. XVIII.

A. Cur rides solus?

B. Quid refert tuâ?

A. Quia fortasse rides
me.

B. Unde oritur ista sus-
picio?

A. Quia es malus.

B. Omnes sumus mali
quidem, at ego non sum pe-
jor te. Nemo ridet igitur,
nisi irrideat aliquem?

A. Non intelligo sic, sed
qui ridet solus, ut audiui
sæpe, aut est stultus, aut
cogitat aliquid mali.

A. Nescio cujus senten-
tia ista sit, sed cujuscunque
sit, non est perpetuò vera;
tamen accipio admonitionem
in bonam partem, et mo-
neo te vicissim, ut caveas
esse suspiciosus, nam mors
est aptissima timidis et suspi-
ciosis, ut est in nostro morali
carmine.

B. Memini, boni consulo
tuam admonitionem.

Why do you laugh alone?

What does that concern
you?

Because perhaps you laugh
at me.

Whence arises that Sus-
picion?

Because you are wicked.

We are all wicked in-
deed, but I am not worse
than you. Does no body
laugh then, unless he laugh
at some-body?

I do not mean so, but
he that laughs alone, as I
have heard often, either is
a Fool, or thinks some Mis-
chief.

I know not whose Say-
ing that may be, but whose-
soever it be, it is not always
true; yet I take your Admo-
nition in good part, and I
admonish you in my turn,
that you would beware of
being suspicious, for Death
is fittest for timorous and sus-
picious Persons, as it is in
our moral Verse.

I remember, I take in good
Part your Admonition.

C O L L. XIX.

A. Quantum pecuniæ habes?

B. Assem cum semisse; quantum habes tu?

A. Non tantum.

B. Quantum igitur?

A. Unicum assem.

B. Vis dare mutuo mihi?

A. Est mihi opus.

B. In quem usum?

A. Ad emendam charitatem.

B. Reddam tibi hodie.

A. Addendum fuit, Deo juvante.

B. Sic præceptor docet ex verbo Dei, sed non possum assuescere.

A. Fac assuescas.

B. Quomodo id fiet?

A. Si cogites sæpe nos sic pendere à Deo, ut possimus nihil sine ejus auxilio.

B. Das mihi bonum consilium.

A. Quale velim dari mihi.

B. Sed ut redeamus ad propositum, dabis mutuo mihi istum assem?

How much Money have you?

A Penny with a halfpenny; How much have you?

Not so much.

How much then?

One Penny.

Will you lend it me?

I have need of it.

For what Use?

To buy Paper.

I will return it to you to Day.

You should have added, God helping.

So the Master teaches out of the Word of God, but I cannot use myself to it.

See you do use yourself to it.

How shall that be done?

If you consider often that we so depend upon God, that we can do nothing without his Help.

You give me good Counsel.

Such as I would have given me.

But that we may return to our Purpose, will you lend me that Penny?

A. Miror

A. Miror te petere mutuo à me, qui habes plus quàm ego.

B. Est quidam scholasticus transiens hâc, qui ostentat librum venalem.

A. Quid tum?

B. Cupio emere, quia indicat vilius quam noster bibliopola.

A. Accipe, sed quæso, unde reddes tam citò?

B. A cœnâ ibo domum, ut petam à matre.

A. Quid si nolit dare tibi?

B. Non cunctabitur, cùm ostendero illi librum.

I wonder that you ask to borrow of me, who have more than I.

There is a certain Scholar passing this Way, who offers a Book to sell.

What then?

I desire to buy it, because he offers it cheaper than our Bookseller.

Take it, but I pray, whence will you return it so soon?

From Supper I will go home, that I may ask it of my Mother.

What if she should not give it you?

She will not delay, when I shall shew her the Book.

COLL. XX.

A. Accepi pecuniam à patre hodie, si fortè tibi est opus.

B. Nihil opus est nunc, sed tamen ago tibi gratias maximas, quòd pro tuâ liberalitate ultro offers mihi beneficium; nam quotusquisque facit id?

A. Credo paucissimos, tamen tu provocâsti me sæpe beneficiis.

I have received Money from my Father to Day, if perchance you have Need.

I have no Need now, but yet I give you very great Thanks, that out of your Liberality of your own accord you offer me a Kindness; for how few do that?

I believe very few, yet you have incited me often by Kindnesses.

B. Illa

B. Illa fuerunt adedò par-
ua, ut non sint digna com-
memoratione.

A. Non est parvum be-
neficium, quod profectum
est ab optimâ voluntate.

B. Utinam expenderemus
tam beneficia Dei erga nos,
quàm solemus hominum.

A. Ille faxit, ut exer-
ceamus nos in eâ cogita-
tione, et sæpius, et dili-
gentius.

B. Illud profectò est ne-
cessarium, si volumus ex-
periri ejus benignitatem sæ-
pius erga nos.

Those were so small,
that they are not worth
mentioning.

It is not a small Kind-
ness, which proceeded from
a very good will.

I wish we would consider
as well the Kindnesses of
God towards us, as we
use to do those of Men.

May he grant, that we
may exercise ourselves in
that Thought, both oftener,
and more diligently.

That truly is necessary,
if we would experience his
Kindness oftener towards
us.

C O L L. XXI.

A. Quid sibi vult, quòd
absueris hâc totâ hebdo-
made?

B. Oportuit me manere
domi.

A. Quomobrem?

B. Ut adesset matri, quæ
ægrotabat.

A. Quid officium præsta-
bas illi?

B. Legebam ei sæpius.

A. Quid legebas?

B. Aliquid ex sacris li-
teris.

What means it that you
have been absent this whole
Week?

I was obliged to stay at
home.

What for?

That I might be with my
Mother, who was sick.

What Office did you do
her?

I read to her often.

What did you read?

Something out of the
Holy Scriptures.

A. Istud

A. Istud fuit sanctum
et laudabile ministerium;
utinam omnes sic studerent
verbo Dei. Sed quid; age-
bas nihil aliud?

B. Quoties erat opus, mi-
nistram illi cum ancillâ.

A. Suntne hæc vera?

B. Habeo testimonium.

A. Profer illud.

B. Ecce!

A. Quis scripsit?

B. Noster famulus, no-
mine matris.

A. Agnosco manum ejus,
quia attulisti mihi sæpe ab
illo.

B. Licetne igitur redire
in meam sedem?

A. Quidni liceat, cum
satisfeceris mihi?

B. Ago tibi gratias, præ-
ceptor.

That was a holy and
laudable Service; I wish all
People did so study the Word
of God. But what; did
you do nothing else?

As often as it was need-
ful, I ministered to her with
the Maid.

Are these things true?

I have a Note.

Produce it.

See here!

Who wrote it?

Our Man, in the name of
my Mother.

I know his Hand, be-
cause you have often brought
me from him.

May I therefore return
into my Seat?

Why may you not, seeing
you have satisfied me?

I give you Thanks, Mas-
ter.

C O L L. XXII.

A. Salve, præceptor.

B. Venis auspiciatò, quid
nuncias.

A. Meus pater orat te
ut eamus unâ in nostros
hortos suburbanos animi
causâ.

B. Serenitas cæli invitat
vos ad eam rem, et nunc
sumus feriati. Sed quid

God save you, Master.

You come luckily, what
News do you bring?

My Father begs of you
that we may go together
into our Gardens in the
Suburbs for our Recreation.

The Serenity of the
Weather invites you to that
Thing, and now we keep
Holi-

videbimus illic jucundum
adspectu?

A. Varias et pulchras
arbores cum fructibus suis,
item miram varietatem her-
barum et florum.

B. Est nihil hoc tempore
jucundius illis rebus.

A. Ea est beneficentia
Dei erga nos.

B. Quam debemus extol-
lere assiduis laudibus.

A. Sed vereor ne simus
in morâ patri.

B. Expecta paulisper, dum
muto togam, ut sim expedi-
tior ad ambulandum. Jam
sum paratus, eamus, sed estne
pater domi?

A. Expectat nos præ fo-
ribus.

B. Bene est, vide ut sa-
lutes eum decenter.

A. Admoniti sumus de
hoc à te sæpius.

Holiday. But *what* shall we
see *there* pleasant to be seen?

Several and fair Trees
with their Fruits, likewise
a wonderful Variety of
Herbs and Flowers.

There is *nothing* at this
Time *more* pleasant than
those things.

That is the Bounty of
God towards us.

Which *we* ought to extol
with continual Praises.

But I am afraid lest we
should be in Delay to my
Father.

Stay a little, till I change
my Gown, that I may be
more nimble for walking.
Now I am ready, let us
go, but is your Father at
Home?

He waits us at the
Door.

It is well, see that you
salute him decently.

We have been admonish-
ed of this by you often.

C O L L. XXIII.

A. Tuus frater aut gar-
rit semper in concione, aut
ineptit, aut incitat ali-
quem; ex quo fit, ut sit
sæpe notandus, ac deinde
vapulet.

Your Brother, *either* prates
always during Sermon, or
plays the fool, or provokes
somebody; from whence it
comes to pass, that he is
often to be set down, and
then is whipped.

B. Quid

B. Quid *vis* faciam?

What *will* you that I should do?

A. Cur *non* mones sæpe?

Why *do* not you admonish him often?

B. Nunquam desisto *monere*.

I never cease to admonish him.

A. Perge *precor*.

Go on I pray you.

B. Nihil est quod me preceris; *nunquam cessabo donec (Deo volente) correxerit se ex aliquâ parte*.

You need not pray me, I will never cease, till (God willing) he shall reform himself in some measure.

A. Sic *usurpabis* Catonis præceptum, quando mones aliquem; *nosti cætera*.

So you will use Cato's Precept, when you admonish any one; you know the rest.

B. Sed *oro te*, mi Abrahamæ, *ut*, quoties *notaveris eum*, renuncies id mihi.

But I pray you, my Abraham, that as often as you shall set him down, you will tell it me.

A. Nunquam esset *finis*, adedò *frequens est nomen in meis commentariolis*.

There would never be an End, so frequent is his Name in my Bills.

B. Saltem *fac me certiore*, quum *peccaverit* denuo, *tum dicam patri*, *cujus verba timet magis quam verbera*.

At least make me acquainted, when he shall transgress again, then I will tell my Father, whose Words he fears more than Blows.

A. Istud *non est parvum argumentum bonæ indolis*.

That is no small Argument of a good Disposition.

B. Ita *spero*, quidem; *facies igitur quod rogo*?

So I hope, indeed; will you do then what I ask?

A. Ego *vero ac lubens*.

I will indeed, and willingly.

C O L L. XXIV.

A. Emistine *scalpelli* ut
volebas nuper?

B. Non emi.

A. Quid *obstitit*? nam
dixeras mihi te *empturum*
hodie.

B. *Dixeram* quidem, sed
postea venit mihi in mentem,
præstare ut *expectem* merca-
tum futurum *proximè* in
hâc ipsâ urbe.

A. Quid *lucri* facies in-
de?

B. Et emam *minoris*, et
melioris notæ, nempe, ex
officinis *Germaniæ*.

A. Quis *dedit* tibi *istud*
consilium?

B. Noster *Hieronymus*.

A. *Fecit bene*, nam de-
bemus dare bonum *consilium*
semper *amicis*.

B. Tantùmne *amicis* igi-
tur?

A. Imò et *inimicis* fa-
teor; quia *Christus*, noster
optimus præceptor, *jubet* sic.

B. Utinam *conseruemus*
ejus *doctrinam* bene in fix-
am *memoriæ*, ac *sequamur*
eam perpetuò.

Have you bought a *Pen-*
knife as you wanted lately?

I have not bought one.

What *hindered*? for you
told me you would buy one
to Day.

I told you indeed, but
afterwards it came into my
Mind, that it would be
better to wait till the Fair
that is to be next in this
very City.

What Gain will you
make from thence?

I shall both buy it for
less and of a better Mark,
to wit, from the Shops of
Germany.

Who gave you that Ad-
vice?

Our *Jerom*.

He did well, for we
ought to give good Advice
always to our Friends.

Only, to our Friends
then?

Yes and to our Enemies
I confess, because *Christ*, our
best Master, bids us do so.

I wish we may keep his
Doctrine well fixed in our
Memory, and that we may
follow it perpetually.

A. Ille Spiritus bonus
faxit, cujus unius instinctu
animi nostri accenduntur ad
agendum bene.

B. Precaris bene.

May that good Spirit
grant it, by whose only
Instinct our Minds are in-
flamed to do well.

You pray well.

COLL. XXV.

A. Præceptor, visne dare
præmiolum?

B. Quamobrem?

A. Causâ victoriæ.

Master, will you give me
a little Reward?

What for?

On the Account of Vic-
tory.

B. Ubi sunt tui com-
pares?

A. Hic sunt Hugo et
Audax.

Where are your Fel-
lows?

Here are Hugh and
Audax.

B. Heus nomenclator!
funtne hi victores hâc heb-
domade?

Ho Monitor! are these
Victors this Week?

A. Habent paucissimas
notas omnium.

They have the fewest
Marks of all.

B. Ergo sunt victores:
quid aliud quæro ex te?
Quod præmium petitis igi-
tur?

Then they are Victors;
what else do I ask of thee?
What Reward do you desire
then?

A. Quod placuerit tibi.

What shall please you.

B. Quo jure debeo?

By what right do I owe?

A. Ex promisso.

By promise.

B. Dicitis æquum; nam
quicquid est rectè promissum
debet præstari.

You say fair; for what-
soever is rightly promised
ought to be performed.

A. Sic didicimus ex te.

So we have learnt of you.

B. Ecce

B. Ecce vobis pennæ singulæ ad scribendum, ac ne putetis esse vulgares, sunt ex earum genere, quæ appellantur vulgò Hollandicæ.

See here for you Pens a-piece to write with, and that you may not think them to be common ones, they are of that Kind, which are called vulgarly Holland Pens.

A. Agimus tibi gratias, præceptor.

We give you Thanks, Master.

B. Quin potius agite gratias Deo, auctori omnium bonorum, qui dat prosperos successus studiis vestris; vos autem pergitte diligenter in studio literarum.

But rather give Thanks to God, the Author of all good Things, who gives prosperous Success to your Studies; and do you go on diligently in the Study of Letters.

A. Dabimus operam, quantum Deus juvabit nos.

We will do our Endeavour, as much as God shall help us.

B. Omnia nostra sunt vana sine ejus ope.

All our doings are vain without his Help.

C O L L. XXVI.

A. Quando es profecturus domum?

When are you to go home?

B. Cras, Deo juvante.

To morrow, God helping.

A. Quis jussit?

Who ordered?

B. Pater.

My Father.

A. Sed quando jussit?

But when did he order?

B. Scripsit ad me superiore hebdomade.

He writ to me the last Week.

A. Quo die accepisti litteras?

Upon what Day did you receive his Letters?

B. Die Veneris.

Upon Friday.

A. Quid

A. Quid literæ continebant præterea?

B. Omnes rectè valere, et initium vindemiæ fore proximâ hebdomade.

A. O fortunatum puerum qui prosperas vindematum!

B. Vis dicam patri meo, ut accersat te?

A. Quàm acceptum faceres mihi!

B. Sed vereor ut velit.

A. Imò, gaudebit, tum propter nostram conjunctionem, tum quòd colloquendo Latinè exercēbimus nos et conferemus unâ interdum de studio.

B. Oh! exilio gaudio.

A. Amabo te cura id, mi animule.

B. Senties; interim precemur Deum, ut vertat nostra facta et consilia in gloriam sui nominis.

A. Mones bene, et certe expedit facere ita.

What did his Letters contain besides?

That all are well, and that the Beginning of the Vintage will be next Week.

O fortunate Boy who hastenest to the Vintage!

Will you that I tell my Father, that he may send for you?

How acceptable a Thing you would do to me!

But I am afraid he will not.

Nay, he will be glad both for our Acquaintance and also because by talking together in Latin we shall exercise ourselves, and shall confer together sometimes about our Study.

O! I leap for joy.

I pray you take care of that, my little Soul.

You shall find; in the mean time, let us pray to God that he would turn our Actions and Counsels to the Glory of his Name.

You advise well, and certainly it is expedient to do so.

C O L L. XXVII.

- A. Habesne *duas aut tres*
pennas?
B. Habeo *tantum duas*.
A. Da *commodatò mihi*
unam.
B. Non faciam.
A. Cur non?
B. Ne *abutaris*.
A. Memento, *fortasse* ali-
quando *rogabis me aliquid*
frustrà.
B. Atqui *Christus jubet*
nos compensare malum bo-
no.
A. Nondum didici *il-*
lud.
B. Sed *oportet te dis-*
cere, si cupis esse discipulus
Christi.
A. Quid *cupio magis?*
B. Disce *igitur imitari*
magistrum.
A. Discam *progressu tem-*
poris.
B. *Præstaret incipere*
nunc.
A. *Urges me nimis, non-*
dum complevi octavum an-
num, ut mater ait.
B. *Est semper tempus*
agendi bene; sed inte-
rim ne succenseas mi-
hi, quæso, jocabar enim,
- Have you *two or three*
Pens?
I have *but two*.
Lend *me one*.
I will not do it.
Why *not?*
Lest *you should abuse it*.
Remember, *perhaps some-*
time you will ask me some-
thing in vain.
But *Christ bids us com-*
pensate Evil with Good.
I have not yet learnt
that.
But *it behoves you to*
learn it, if you desire to be
the Disciple of Christ.
What *do I desire more?*
Learn *then to imitate*
your Master.
I shall learn *in process of*
Time.
It would be better to *be-*
gin now.
You *urge me too much,*
I have not yet completed
the eighth Year, as my Mo-
ther says.
It is *always time to do*
well; but in the mean
time be not angry with
me, I pray, for I jested,
C *that*

ut invitarem te ad colloquendum tantisper dum sumus otiosi, ecce penna tibi, eaque non omnino pessima.

A. Reddam tibi statim, cum descripsero aliquid.

B. Ne reddas.

A. Quid faciam igitur?

B. Quicquid voles, nam datur tibi dono à me.

A. Habeo tibi maximas gratias.

that I might invite you to talk a little while we are in Leisure, look here's a pen for you, and that not at the worst.

I will give it you again presently, when I shall have written out something.

Do not give it me again.

What shall I do then?

Whatever you will, it is given you as a Gift to me.

I give you very great Thanks.

C O L L. XXVIII.

A. Unde redis tam anhelus?

B. A Foro.

A. Quid affers illinc?

B. Scalpellum.

A. Quanti emisti?

B. Duobus assibus.

A. Estne bonum?

B. Est à Germaniâ, ut mercator dixit; vide notam.

A. Ego minimè novi, sed non facis prudenter satis, qui fidis cuilibet mercatori.

B. Quid facerem?

Whence return you so anhelus of Breath?

From the Market.

What do you bring from thence?

A Penknife.

For how much bought you it?

For two pence.

Is it a good one?

It is from Germany, as the Tradesman said; see the Mark.

I do not know, but you do not wisely enough, who trust any Tradesman.

What should I do?

A. Debuisti adhibere aliquem peritum, qui deligeret optimum tibi.

You should have got some skilful Person, who might have chosen the best for you.

B. Hic erravi fateor, sed hoc consolatur me, quod mercator habetur bonus vir, utpote evangelicæ professionis.

Here I erred I confess, but this comforts me, that the Tradesman is accounted a good Man, as being of the Evangelick Profession.

A. Quasi sint nulli fallaces ejusmodi.

As though there were no Knaves of that Sort.

B. Puto esse plurimos. Sed omittamus hæc, et experiamur potius scalpellum.

I think there are many. But let us omit these Things, and try rather the Penknife.

A. Experientia docebit nos.

Experience will teach us.

B. Accipe et tenta, obsecro; nam non probavi nisi levissimè, idque inter emendum.

Take and try it, I pray; for I have not tried it unless very slightly, and that at buying.

A. Papæ! quis docuit te eligere tam prudenter?

Strange! who taught you to choose so prudently?

B. Rogas? non meministi præceptorem dicere nobis tam sæpe, esse Deum solum qui docet bona?

Do you ask? do not you remember that the Master tells us so often, that it is God alone who teacheth good Things?

A. Profectò docuit te optime hic.

Truly he taught you very well here.

A. Ago illi gratias ex animo; et precor ut doceat me parere suæ voluntati semper.

I give him Thanks from my Soul; and I pray that he would teach me to obey his Will always.

B. Ego quoque precor
idem; nec solum nobis,
sed omnibus piis.

A. Facis ut deçet pium
puerum.

B. Sed estne tempus ut
conferamus nos in audito-
rium?

A. Sic est, fume libros,
et eamus unâ.

I too pray the same
not only for us, but for
the Godly.

You do as becomes
pious Boy.

But is it not Time that
we betake ourselves into
the Auditory?

So it is, take your Books
and let us go together.

C O L L. XXIX.

A. Commoda mihi Vir-
gilium in duos dies, si po-
test fieri, nullo incommo-
do tuo.

B. Profecdo non possum.

A. Cur non?

B. Quia Gerardus, qui
accepit commodatò nuper
à me, opposuit pignori.

A. Ain' tu, pignori?

B. Sic est ut dico.

A. Quanti oppignoravit?

B. Tribus assibus, ut ait.

A. O ingratum homi-
nem!

B. Tantùmne ingratum?

A. Imo verò, et ingra-
tum et malum. Sed potu-
itne oppignorare rem tuam
te inconsulto?

Lend me Virgil for two
Days, if it may be done
with no Inconveniency to
you.

Truly I cannot.

Why not?

Because Gerard, who bor-
rowed it lately of me, has
put it in Pawn.

Say you so, in Pawn?

So it is as I say.

For how much did he
pawn it?

For three Pence, as he
says.

O ungrateful Man!

Only ungrateful?

Yes truly, both ungrate-
ful and wicked. But could
he pawn your Thing without
consulting you?

B. Potuit,

B. Potuit, ut vides fac-

He could, as you see
done.

A. Tamen non debuit.

Yet he ought not.

B. Terigisti rem acu;
sed quid facerem?

You have touched the
Thing with a Needle; but
what should I do?

A. Rogas? defer eum
ad præceptorem.

Do you ask? carry him
to the Master.

B. Malo pati istam in-
juriam, quam committere
ut miser vapulet.

I had rather suffer that
Injury, than cause that the
poor Boy be whipped.

A. Facis bene, dummo-
do reddat tui.

You do well, so he be
return your own again.

B. Reddet, spero.

He will return it, I
hope.

A. Unde redderet?

Whence should he return
it?

B. Ait se accepturum
pecuniam à patre brevi.

He says that he is about
to receive Money from his
Father shortly.

A. Quid si fallat te?

What if he should de-
ceive you?

B. Potest fieri, sed ta-
men expectabo aliquot dies
quid sit futurum, ac deinde
capiam consilium.

It may be done, but yet
I will wait some Days what
may be, and then I will
take Advice.

A. Nihil est tutius recto
consilio.

Nothing is safer than good
Advice.

B. Meministi probè, nam
sic præceptor dictavit no-
bis; sed nunquid vis aliud?

You remember well, for
so the Master hath dictated
to us; but would you any
thing else?

A. Ut sit bene tibi.

That it may be well to
you.

B. Et optimè tibi.

And very well to you.

C O L L. XXX.

A. Quis *novus* deauratus liber est iste, quem ostentas tam magnificè?

B. Terentius.

A. Ubi fuit impressus?

B. Lutetiæ.

A. Quis dedit eum tibi?

B. Emi meâ pecuniâ.

A. Unde nactus es pecuniam?

B. Quæris istud stultè, quasi ego furatus sum.

A. Absit à me cogitare istud. Sed rogabam animi causâ.

B. Nec ego reprehendi dictum tuum seriò; sed solemus joculari eo modo cum familiaribus.

A. Nihil prohibet joculari, modò Deus ne offendantur. Sed age revertamur ad propositum; de quo emisti istum Terentium?

B. De Clemente.

A. Illone circumforaneo bibliopola?

B. Maximè.

A. Quanti constitit?

B. Decem assibus.

What new gilt Book is that, which you shew so proudly?

Terence.

Where was it printed?

At Paris.

Who gave it you?

I bought it with my own Money.

Whence got you Money?

You ask that foolishly, as though I had stolen it.

Far be it from me to think that. But I asked for my Pleasure's sake.

Nor did I blame your Saying in earnest; but we use to jest after that Manner with our Acquaintance.

Nothing binds to jest, provided God be not offended. But come let us return to our Purpose; of whom did you buy that Terence?

Of Clement.

Of that peddling Book-seller?

Yes.

How much cost it?

Ten Pence.

A. Nihilne

A. Nihilne amplius?

Nothing more?

B. Nihil omnino.

Nothing at all.

A. Profecto pretium est
satis, præsertim cum sit
paratus, et adeo eleganter
compactus; erantne alii co-
pices similes?

Truly the price is cheap
enough, especially since it
is gilt, and so finely bound;
were there other Books like
it?

B. Duo, vel tres.

Two or three.

A. Deduc me, quæso, ad
illum.

Lead me, I pray, to him.

B. Eamus.

Let us go.

COLL. XXXI.

A. Nonne est hic liber
tuus?

Is not this Book yours?

B. Ostende mihi.

Show it me.

A. Agnosco meum; ubi
invenisti?

I know it to be mine;
where found you it?

B. In Scholâ.

In the School.

A. Ago tibi gratias quod
collegeris eum.

I give you Thanks that
you took it up.

B. Atque nunc esses no-
tandus, si vellem agere te-
cum summo jure.

But now you would be to
be set down, if I had a
mind to deal with you in
strict Law.

A. Quid ita?

Why so?

B. Nescis nostras scho-
lasticas leges?

Do not you know our
School Laws?

A. Ipsæ leges cupiunt
regi jure.

The very Laws desire to
be ruled by Right.

B. Quo jure nostræ leges
reguntur?

By what Right are our
Laws governed?

A. Æquitate et præcep-
toris arbitrio, qui condidit
eas nobis privatim.

By Equity and the Mas-
ter's Pleasure, who made
them for us privately.

Præterea, non solet esse tam severus in eo quod peccatum est negligentia, vel oblivione.

B. Ego expertus sum sapius sic; sed quoquomodo peccaveris, causa dicenda erit coram observatore.

A. Non timeo dicere causam ubi est nihil periculi.

B. Taceo.

A. Sed, quæso, quid opus est ut monitor sciat id? nam Deus non offensus est hic.

B. Age celabr.

A. Facies bene.

B. Sed heus, memento referre par pari.

A. Meminero.

Besides, he does not use to be so severe in that which is done amiss thro' Negligence, or Forgetfulness.

I have found it often so; but however you offend your Cause is to be pleaded before the Monitor.

I fear not to plead my Cause where there is nothing of Danger.

I am silent.

But, I pray, what Need is there that the Monitor should know that? for God hath not been offended here.

Well I will conceal it.

You will do well.

But hark you, remember to return like for like.

I will remember.

COLL. XXXII.

A. Quando repetes scholam?

B. Nescio.

A. Cur non admones patrem de eâ re?

B. Quid putas me curare?

A. Parum admodum, ut credo.

B. Profecto dicis verum.

When will you go again to School?

I know not.

Why do you not put your Father in mind of that Thing?

What do you think I care?

Very little, as I believe.

Indeed you say true.

A. Est

A. Est signi satis te non
amare literas.

It is Sign enough that you
do not love Learning.

B. Scio legere, scribere,
loqui Latine mediocriter, quid
opus est mihi tantâ scientiâ?
Scio plura quàm tres papistici
sacerdotes.

I know to read, to write,
to speak Latin indifferently,
what Need have I of so
much Knowledge? I know
more than three Popish
Priests.

A. O miserum adoles-
centem! ficcine contemnis
rem inestimabilem?

O miserable Youth! do
you so despise a Thing in-
estimable?

B. Unde videor miser
tibi?

For what do I seem mi-
serable to you?

A. Amice! feci tibi nul-
lam injuriam; nam quod
dixi tibi non est convitium,
ne tu accipias in malam
partem: sed misereor tui,
quodd contemnis id quod pa-
rit felicitatem.

O Friend! I have done
you no Wrong; for what
I said to you is not a Re-
proach, that you may not
take it in evil Part: But I
pity you, that you contemn
that which produceth Hap-
piness.

B. Lucrum, divitiæ, et
voluptas, pariunt felicitatem.

Gain, Riches, and Plea-
sure, produce Happiness.

A. Imò ista fuerunt exi-
tio multis, tametsi divitiæ
sunt donum Dei, nec no-
cent nisi iis qui abutuntur.
Verùm est nulla possessio
pretiosior quàm virtus et
cognitio honestarum re-
rum.

Nay these Things have
been Destruction to many,
altho' Riches are the Gift
of God, and do no Hurt,
unless to those who abuse
them. But there is no
Possession more precious than
Virtue and the Knowledge of
honest Things.

B. Vis concienari igitur,
ut video.

You will preach then, as
I see.

A. Utinam audivisses
divinas conciones diligen-
ter.

I wish you had heard
godly Sermons diligently.

B. Hem obtundis me,
nunquid vis?

Oh you deafen me, would
you any Thing?

A. Ut Deus det tibi bo-
nam mentem.

That God would give you
a good Mind.

B. Fortasse est tibi magis
opus eâ quàm mihi.

Perhaps you have more
need of that than I.

A. Vale.

Farewel.

C O L L. XXXIII.

A. Miror quid tibi velis,
tu es semper ferè otiosus, aut
garris aut ineptis.

I wonder what you
mean, you are always al-
most idle, you either prate
or play the Fool.

B. Quid vis faciam?

What would you that I
should do?

A. Stude diligenter.

Study diligently.

B. Cur mones me istud?

Why do you admonish me
to that?

A. Pro meo amore in te,
tuâque utilitate.

Out of my love to you,
and for your own Good.

B. Mones frustra.

You admonish in vain.

A. Quid ita?

Why so?

B. Quia animus non est
in literis.

Because my Mind is not
for Learning.

A. Quid velles ergo?

What would you then?

B. Discere aliquam artem
aptam ingenio meo.

Learn some Trade suit-
able to my Genius.

A. Jamne cogitasti quæ-
nam ars placeat tibi potissi-
mum?

Have you considered al-
ready what Trade may
please you best?

B. Jampridem.

Long since.

A. Cur

A. Cur ergo non admones
patrem?

B. Nunquam ausus sum.

A. Cur non?

B. Vereor ne irascatur
mihi.

A. Roga præceptorem ut
dicat illi.

B. Imò oro te, dic præ-
ceptori meis verbis nam ve-
recundia prohibet me. Fa-
cies quod rogo?

A. Faciam certè, idque
libentissimè; nam tædet me
valde videre te adeò remis-
sum.

B. O quàm gratum feceris
mihi!

A. Sed præceptor vocabit
te.

B. Quid tum? occasio
oblata reddet me audacem
ad aperiendam meam mentem
liberè.

A. Judicas rectè.

B. Fac tu igitur, memi-
neris tui promissi, deinde re-
nuncia quid ille responderit.

A. Alioquin essem inutilis
nuncius tibi.

Why then do not you ac-
quaint your Father?

I never durst.

Why not?

I am afraid lest he should
be angry with me.

Ask the Master that he
may tell him.

Nay I beseech you, tell
the Master in my Words, for
Bashfulness hinders me. Will
you do what I ask?

I will do it certainly, and
that very willingly; for it
troubles me very much to see
you so careless.

O how acceptable a
Thing will you do me!

But the Master will call
you.

What then? an Occasion
offered will make me bold to
open my Mind freely.

You judge rightly.

See you then, that you be
mindful of your Promise,
afterwards report what he
shall have answered.

Otherwise I shall be an
useless Messenger to you.

C O L L. XXXIV.

A. Euge, audi vi sororem tuam *nupisse*.

B. Audisti *verum*.

A. Quis est maritus ejus?

B. Quidam *civis* Lugdunensis, *progenitus* honestis parentibus.

A. Estne *dives*?

B. Sic habetur, sed *tamen* meus pater facit hæc *longè* pluris: *Primum*, quòd sit bene moratus *adolescens*; deinde, quòd sit non solum *doctissimus*, sed etiam *amantissimus* bonarum *literarum*; denique, quòd sit *verus* cultor Dei, et *summus* observator *Christianæ* religionis.

A. Narras mihi egregios *titulos* adolescentis. O *felicem* sororem!

B. Dixeris *felicem* sanè, *laud* abs re, *siquidem* sic agnoscat illud bonum *perpetuè*, ut meminerit semper *profectum* esse ex bonitate Dei, atque ob id agat ei *immortales* gratias.

O Brave, I have heard that your Sister is married.

You have heard true.

Who is her Husband?

A certain Citizen of Lyons, born of honourable Parents.

Is he rich?

So he is accounted, but my Father makes these Things of far more value. First, that he is a well moralized young Man; then that he is not only very learned, but also a very great Lover of Learning; lastly, that he is a true Worshipper of God, and a very great Observer of the Christian Religion.

You give me an excellent Character of the young Man. O happy Sister!

You may call her happy indeed, not without Reason, if she so acknowledge that Blessing continually, that she may always remember it to have proceeded from the Goodness of God, and for this should give to him immortal Thanks.

A. Credo

A. Credo facturam illud.

B. Ita spero quidem, sic enim instituta est à parentibus in Christianâ doctrinâ.

A. Sed jam domestica negotia revocant me aliò, ergo vale.

B. Vale tu quoque, sed memento dicere salutem plurimam meis verbis tuis omnibus, præcipuè patri matrique, et ipsi novæ nuptæ, et dicito me gratulari illi faustum hoc conjugium.

A. Faciam, et quidem libentissimè.

I believe she will do that.

So I hope indeed, for so she has been instructed by her Parents in the Christian Doctrine.

But now domestic Business calls me another Way, therefore farewell.

Fare you well too, but remember to give my best Service to all your Friends, especially to your Father and Mother, and the new married Lady, and tell her that I congratulate her upon this happy Wedding.

I will do it, and indeed very willingly.

C O L L. XXXV.

A. Quot annos natus es?

B. Tredecim, ut accepi à matre. Quot annos natus es tu?

A. Non tot.

B. Quot igitur?

A. Duodecim.

B. Sed quorum annum agit frater?

A. Octavum.

B. Quid ais? loquitur Latine.

How many Years old are you?

Thirteen, as I have heard from my Mother. How many Years old are you?

Not so many.

How many then?

Twelve.

But what year is your Brother going on?

The Eighth.

What say you? he speaks Latin.

A. Quid

A. Quid miraris? habemus semper domi pædagogum et doctum et diligentem, qui docet nos semper loqui Latine, effert nihil Anglicum, nisi causâ declarandi aliquid; quinetiam non audeamus alloqui patrem nisi Latine.

B. Nunquam loquimini igitur Anglicè?

A. Solum cum matre, idque certâ quâdam horâ cum illa jubet nos vocari ad se.

B. Quid agitis cum familiâ?

A. Loquimur rarò cum familiâ, et quidem tantum in transitu, et tamen famuli ipsi alloquuntur nos Latine.

B. Quid ancillæ?

A. Si quando usus postulat ut alloquamur eas, utimur sermone Anglicano, ut solemus facere cum matre.

B. O vos felices, qui docemini tam diligenter!

A. Est gratia Deo, cujus dono habemus patrem qui curat nos erudiendos tam accuratè.

Why do you wonder? we have always at home a Master both learned and diligent, who teacheth us always to talk Latin, utters nothing English, unless for the sake of explaining something; moreover, we dare not speak to our Father but in Latin.

Do you never speak then in English?

Only with our Mother, and that at a certain Hour when she orders us to be called to her.

What do you with the Family?

We talk rarely with the Family, and indeed only in passing, and yet the Servants themselves speak to us in Latin.

What do the Maids?

If at any Time Need requires that we should speak to them, we use the English Tongue, as we use to do with our Mother.

O happy you, who are taught so diligently!

Thanks be to God, by whose Gift we have a Father who takes care we be instructed so accurately.

B. Certè

B. Certè laus et honor
ejus rei debetur cœlesti pa-
tri unico.

Certainly *the Praise* and
Honour of that thing is due
to our heavenly Father
only.

A. Sed quid agimus?
jam audio catalogum reci-
tari.

But *what* do we? *now* I
hear *the Bill* calling over.

B. Festinemus igitur.

Let us hasten *then*.

C O L L. XXXVI.

A. Venitne pater ad mer-
catum?

Is your Father come *to*
the Market?

B. Convenit me hodie
manè cùm surgerem è lecto.

He came to *me* to Day
Morning when I was rising
out of Bed.

A. Petisti nihil ab eo?

Did you ask *nothing* of
him?

B. Imò, pecuniam.

Yes, *Money*.

A. Et dedit tibi?

And *did he* give to you?

B. In præsentiâ.

Instantly.

A. Quantum obsecro?

How much I pray?

B. Viginti asses.

Twenty *Pence*.

A. Papæ! viginti asses,
quæ sit ut audeat committere
tantum pecuniæ tibi?

O strange! *twenty Pence*,
how comes it to pass *that* he
dare trust so much *Money* to
you?

B. Quia novit me esse fru-
gi dispensatorem, siquidem
semper reddo illi rationem us-
que ad teruncium.

Because *he* knows me to be
a good Husband, since I al-
ways give him an Account
even to a Farthing.

A. Sed impetravisti ægrè
fortassè?

But you got it difficultly
perhaps.

B. Imò facillimè, atque
cum gratiâ.

Nay *very easily*, and *with*
a good Will.

- A. O mitem parentem !
 B. Certè *mitissimum*.
 A. Sed *ut redeamus ad rem*, quid facies istâ pecuniâ ?
 B. Emam libros, et alia necessaria mihi.
 A. Potestne dare mutuo mihi aliquid ?
 B. Possum modò eges.
 A. Nisi egerem, non peterem.
 B. Quantum vis accipere à me ?
 A. Quinque asses.
 B. Accipe.
 A. O verum amicum !
 B. Non est *verus* amicus qui non iuvat amicum in tempore, si habet unde iuvet.
 A. Certus amicus, ut est in proverbio, cernitur in incertâ re.
 B. Quando reddes mutuum ?
 A. Ubi primùm pater venerit in hanc urbem.
 B. Quando speres venturum ?
 A. In mercatu proximo, nempe, ad octavum diem Octobris.
- O mild Father !
 Certainly *very mild*.
 But *that* we may return to the Matter, what will you do with that Money ?
 I will buy Books and other Things necessary for me.
 Can you lend me some ?
 I can if you want. *
 Unless I wanted, I should not ask.
 How much will you have of me ?
 Five Pence.
 Take them.
 O true Friend !
 He is not a true Friend who does not help his Friend in Time, if he has whence he may help him.
 A sure Friend, as it is in the Proverb, is seen in a doubtful Matter.
 When will you return the Loan ?
 As soon as my Father shall come into this City.
 When may you hope him to come ?
 On the next Market, to wit, on the Eighth Day of October.

COLL. XXXVII.

A. Nescis vetitum esse loqui submissè inter nos?

B. Quidni scirem, cum præceptor inculcet nobis causas ejus rei tam sæpe!

A. Cur igitur faciebas contrà modò?

B. Quia Isaac carperat alloqui me.

A. Quid tum? debuisti admonere illum, non imitari.

B. Debui, sed tunc non venit mihi in mentem.

A. Sed interim es notandus.

B. Minimè verò, nisi vis esse severior ipso præceptore.

A. Dic mihi causam.

B. Quia præceptor vetat quempiam notari, qui sponte agnoverit delictum, modò ne sit tale factum quod interdictum sit verbo Dei.

A. Nonne præceptum est à Deo ut obediamus parentibus?

B. Illud est quantum præceptum decalogi.

Do not you know that it is forbidden to speak low among ourselves?

Why should I not know, when the Master inculcates upon us the Causes of this Thing so often?

Why then did you do the Contrary just now?

Because Isaac began to speak to me.

What then? you ought to admonish him, not to imitate him.

I ought, but then it did not come into my Mind.

But in the mean time you are to be set down.

No indeed, unless you will be severer than the Master himself.

Tell me the Reason.

Because the Master forbids any one to be set down, who voluntarily shall acknowledge his Fault, provided it be not such a Fact as is forbidden by the Word of God.

Is it not commanded by God that we should obey our Parents?

That is the Fifth Commandment of the Decalogue.

A. At-

A. Atqui, *ut habemus in catechismo*, istud *præceptum* patet *latius*; nam *sub nomine parentum* complectitur *præceptores*, *magistratus*, *et denique omnes quibus Deus subjecit nos*.

B. Equidem *non nego esse vera quæ narras*, *sed malo consulere præceptorem*, *quàm disputare tecum*, alioquin induceres me in *majus malum*, *quod est vitium contentionis*, multò *magis vetitum à præceptore*.

A. Dicis *æquum*, *memineris igitur admonere præceptorem*.

B. Ne putes *me obliturum*, *præsertim cum mea res agatur*.

But, *as we have it in our Catechism*, that *Commandment* extends *farther*; for *under the Name of Parents* it comprehends *Masters*, *Magistrates*, and finally *all to whom God hath subjected us*.

Truly, *I do not deny those Things to be true which you say*, but I had rather *consult the Master*, than *dispute with you*; otherwise you would lead me into a *greater Evil*, which is the *Vice of Contention*, much more *forbidden by the Master*.

You say *just*, remember *then* to put the *Master* in *mind*.

Do not think *that I will forget*, *especially when my own affair is in agitation*.

C O L L. XXXVIII.

A. Heus *puer*!

B. Hem, *præceptor*, *quid vis*?

A. Pone *libros*, *studuisti satis tota die*; *para te*, *ut eamus ambulatum*.

Soho, *Boy*!

Anon, *Master*, what *would you*?

Lay by your *Books*, you have studied *enough* all *Day*; prepare *yourself*, that *we may go a walking*.

B. Nonne præstaret à
cænâ?

A. Exercitatio corporis
est salubrior ante cibum.
Narra dictum Socratis in
eam sententiam.

B. Cùm Socrates ambu-
laret contentiùs usque ad
vesperem, interrogatus qua-
re faceret id, respondit, se
obsonare famem ambulando,
quò cœnaret meliùs.

A. Meministi probè, quis
est auctor?

B. Cicero; sed quò pro-
dibimus, præceptor?

A. Extra urbem.

B. Mutabóne calceos?

A. Muta, ne conspergas
istos novos pulvere; fume
etiam umbrellam, ne ardor
solis infuscet faciem tibi.

B. Adsum paratus jam.

A. Nunc sanè prode-
amus.

B. Vocabóne unum co-
mitem aut alterum ex vici-
niâ?

A. Admones rectè, sic
enim deambulatio erit ju-
cundior, nam conferetis ser-
mones inter vos per viam,
et colludetis alicubi sub
umbrâ.

Were it not better after
Supper?

The Exercise of the Body
is wholesomer before Meat.
Repeat the saying of Socrates
to that purpose.

When Socrates walked
hard until Evening, being
asked why he did that, he
answered, that he got him-
self a Stomach by walking,
that he might sup the better.

You have remembered
well, who is the Author?

Cicero; but whither
shall we go, Master?

Without the Town.

Shall I change my Shoes?

Change them, lest you
sprinkle these new ones
with Dust; take likewise
your Shade, lest the Heat of
the Sun tan your Face for
you.

I am here ready now.

Now truly let us go out.

Shall I call one Compa-
nion or other out of the
Neighbourhood?

You admonish well, for
so the Walk will be plea-
santer, for you will hold
Discourse between yourselves
by the way, and will
play somewhere in the
Shade.

B. Sic

B. Sic etiam appetentia
cibi excitabitur.

A. Ego præcedam lento
gradu; ubi nactus eris co-
mites, vos sequimini me
per ripariam portam.

B. Expectabis nos illic
igitur?

A. Certò.

B. Quid si invenero
nullos comites?

A. Nihilominus sequere
me, audistine?

B. Audivi, præceptor.

So also a Stomach to our
Meat will be gotten.

I will go before with a
slow Pace; when you shall
have found Companions, do
you follow me through the
Water Gate.

Will you stay for us
there then?

Certainly.

What if I shall find no
Companions?

Nevertheless follow me,
did you hear?

I did hear, Master.

C O L L. XXXIX.

A. Cur absuisti hodie
manè?

B. Eram occupatus.

A. In quo negotio?

B. In scribendis literis
ad matrem.

A. Quid opus erat scri-
bere illi?

B. Quia scripserat ad me.

A. Rescripisti ergo?

B. Loqueris propriè.

A. Unde misit tibi lite-
ras?

B. Rure, nempe, ex villâ
nostrâ.

A. Quando profecta est
rus?

Why were you absent to-
day Morning?

I was busy.

In what Business?

In writing Letters to
my Mother.

What Need was there
to write to her?

Because she had written
to me.

You wrote back then?

You speak properly.

Whence did she send you
the Letter?

From the Country, to
wit, from our Country-
house.

When did she go into
the Country?

B. Su-

B. Superiore hebdomade.

Last Week.

A. Quid agit ruri?

What doth she do in the Country?

B. Curat nostra rustica negotia.

She takes care of our Country Business.

A. Quid potissimum?

What chiefly.

B. Præparat ea quæ sunt opus ad proximam vindemiam.

She prepares those Things which are needful to the next Vintage.

A. Agit prudenter.

She does prudently.

B. Quomodo probabis istud?

How will you prove that?

A. Nam in omnibus rebus præparatio diligens est adhibenda.

For in all Things a diligent Preparation is to be used.

B. Quis docuit te istud?

Who taught you that?

A. Quidam pædagogus dictavit e Cicerone.

A certain Master dictated it out of Cicero.

B. Quâ occasione?

Upon what Occasion?

A. Cum admoneret me, ut pararem me diligenter ad reddendum pensum postero die.

When he admonished me, that I should prepare myself diligently to pay my Task the next Day.

B. Profectò admonebat rectè.

Truly he admonished well.

A. Sed revertamur ad propositum; non habetis villicum ad curanda vestra rustica negotia?

But let us return to the Purpose; have you not a Bailiff to take care of your Country Business?

B. Imo, habemus et villicum, et famulos, et ancillas.

Yes, we have both a Bailiff, and Men Servants, and Maidens.

A. Quid opus est igitur operâ tuæ matris?

What Need is there then of the Assistance of your Mother?

B. Quid

B. Quòd novit meliùs
providere omnibus rebus
quàm isti imperiti ruricolæ.

A. Nihilne ampliùs?

B. Sine me finire propo-
situm.

A. Putabam te absol-
visse.

B. Etiam, ut audiavi ex
patre, præcipua cura do-
mini requiritur in admini-
strandâ re familiari.

A. Ergo tuus pater de-
beret esse potius ad villam.

B. Non potest.

A. Quid prohibet?

B. Quia est totus occu-
patus in suâ arte.

A. Capit majorem fruc-
tum ex eâ re, ut opinor.

B. Quis dubitat?

A. Inde fit ut relinquat
curam domesticæ rei uxori.

B. Est omnino sic.

A. Sed quando mater
revertetur?

B. Vix ante vindemiam
perfectam.

A. Nonne tu ibis vin-
dermatum?

Because *she knows better*
to provide for all Things
than those unskilful Coun-
trymen.

Nothing more?

Suffer me to finish my
Purpose.

I thought you had done.

Moreover, as I have
heard of my Father, the
chief Care of a Master is
required in managing his
Estate.

Then your Father ought
to be rather at the Coun-
try-house.

He cannot.

What hinders?

Because he is wholly
employed in his Trade.

He gets greater Profit
from that Thing as I suppose.

Who doubts?

Thence it is that he
leaves the Care of his Do-
mestick Affairs to his Wife.

It is just so.

But when will your Mo-
ther return?

Hardly before the Vin-
tage be finished.

Will not you go to ga-
ther Grapes?

B. Accersar brevè à matre, ut spero. Sed, quæso te, quid cogitamus? Jam omnes currunt in Scholam.

I shall be sent for shortly by my Mother, as I hope. But, I pray you, what do we think of? Now all run into the School.

A. Bene res est, curramus et nos, ne simus postremi.

The Thing is well, let us run too, lest we should be the last.

C O L L. XL.

A. Atat! ecce nunc estis capti, non fatemini?

Aha! See now you are caught, do you not confess?

B. Certè, fatemur ingenuè, sed non dicebamus mala verba; quæso te, mi condiscipule, noli notare nos.

Truly we confess ingenuously, but we did not say bad Words; I pray you, my School Fellow, do not set us down.

A. Quid garriebatis? audiavi nescio quid de jentaculo.

What were you prating of? I heard I know not what of Breakfast.

B. Illud est, loquebamur de jentaculo; quia famulus non dedit nobis in tempore.

That is it, we did talk of Breakfast; because the Servant did not give us it in Time.

A. Puto id fuisse, nec certè est valde magnum malum, nisi quod sunt otiosa verba.

I think that was it, neither certainly is it a very great Evil, but that they are idle Words.

B. Sed loquebamur Latinè.

But we spoke Latin.

A. Audiavi, sed non erat tempus fabulandi, nam ut scitis, hoc pusit-

I heard, but it was not a Time for talking; for, as you know, this

little

lum *temporis* à merendâ debet esse *valde pretiosum* vobis, *quum* sit *dicatum* studio, *scilicet*, ut *quisque* præparet se ad reddenda ea præceptoribus quæ præscripserint. Nonne dico *verum*?

B. Certè *dicis* verum, *debuissemus* legere *simul* de Testamento, quæ oportebit reddere mox; sed ignosce quæso, *suavissime condiscipule*, *erimus* posthac prudentiores, et faciemus nostrum officium diligentius.

A. Si feceritis sic, præceptor amabit vos; nonne videtis quemadmodum diligit bonos pueros et studiosos? nec diligit solum, sed laudat et remuneratur.

B. Scimus *ista* et *experimur* quotidie.

A. Mementote ergo, et facite promissa.

B. Tacebis hanc culpam igitur?

A. Tacebo, sed eâ lege, ut caveatis recidere.

little Time after the Afternoon's Repast ought to be very precious to you, seeing it is dedicated to Study; to wit, that every one might prepare himself to say those things to the Masters which they have set us. Do not I say true?

Certainly you say true, we ought to have read together out of the Testament, what we must say by and by; but pardon us, I pray, most sweet School-Fellow, we will be hereafter more prudent, and will do our Duty more diligently.

If you will do so, the Master will love you; do not you see how he loves good Boys, and the studious? nor does he love them only, but commends and rewards them.

We know these Things and experience them daily.

Remember then, and do your Promises.

Will you conceal this Fault then?

I will conceal it, but on this condition, that you have a Care of falling into it again.

B. Cavebimus, Christo favente.

We will take heed, Christ favouring.

C O L L. XLI.

A. Quid mater dedit tibi in merendam?

What did your Mother give you for your Afternoon's Repast?

B. Vide.

See.

A. Est caro, sed quænam?

It is *Flesh*, but what?

B. Bubula.

Beef.

A. Utrùm est recens, an salita?

Whether is it fresh, or salt?

B. Est bubula salita.

It is *Beef* salted.

A. Utrùm est pinguis, an macra?

Whether is it fat, or lean?

B. Eho inepte, nonne vides esse macram?

Ho you Simpleton, do not you see it to be lean?

A. Annon mallet esse vitulinam, aut vervecinam?

Had you not rather it to be Veal, or Mutton?

B. Utraque est bona, sed præ cæteris hæcina placet mihi, præsertim assa.

Both is good, but above the rest Kid pleases me, especially roasted.

A. Hem delicatule, habesne tam doctum palatum?

Ho you dainty little Fellow, have you so learned a Palate?

B. Dico ut sentio, non enim est mentiendum.

I speak as I think, for we must not lie.

A. Mendacia absint à nobis, nam sumus filii Dei, et fratres Christi, qui est veritas ipsa, ut ipse, loquens de se, testatur.

May Lies be far from us, for we are the Sons of God, and the Brethren of Christ, who is Truth itself, as he, speaking of himself, witnesseth.

B. Sed *ad rem*, amo
suillam aspersam modico sale,
et bene coctam.

A. O *mirificam grati-*
am Dei! qui dat nobis tot
genera opsoniorum et tam
bona.

B. Quot *pauperes* putas
esse in hac urbe qui vic-
titant hordeaceo pane solo,
neque tamen ad saturita-
tem?

A. Non dubito *esse mul-*
tos, præsertim tantâ cari-
tate annonæ.

B. Itaque *quantas gra-*
tias debemus agere Deo, in
tantâ copiâ bonarum re-
rum?

A. Magnificè prædica-
mus ejus beneficia igitur,
atque interim precemur ut
misereatur inopiæ suorum
pauperum.

B. Utinam *ipse afficiat*
corda nostra suo spiritu pe-
nitentis ad eam rem.

A. Ita precor.

But to the Matter, I love
Pork sprinkled with a little
Salt, and well boiled.

O the wonderful Favour
of God! who gives us so
many Kinds of Victuals,
and so good.

How many Poor do you
think there are in this City,
who live on Barley Bread
only, neither yet to Ful-
ness?

I do not doubt *there are*
many, especially in so great
a Dearth of Victuals.

Therefore *how great*
Thanks ought we to give
to God, in so great *Plenty of*
good Things?

Let us highly extol *his*
Benefits then, and in the
mean time let us pray that
he would pity the Wants of
his Poor.

I wish *he* would move
our Hearts by his Spirit
thoroughly to that Thing.

So I pray.

COLL. XLII.

A. Quid rides?

B. Nescio.

A. Nescis? *est magnum*
signum stultitiæ.

What do you laugh at?

I know not.

You know not? *it is a*
great Sign of Folly.

B. Vocas

B. Vocas me stultum igitur?

A. Minimè verò; sed dico tibi esse argumentum stultitiæ, cum quis ridet, et nescit causam ridendi.

B. Quid est stultitia?

A. Si evolvas Catonem diligenter, invenes istud quod quæris.

B. Nunc non habeo Catonem meum, et volo agere aliam rem.

A. Quod negotium habes?

B. Habeo aliquid de rudimentis ediscendum.

A. Interim, quæris fabulari, ineptule?

B. Dic mihi, quæso, de stultitiâ in Catone.

A. Est summa prudentia simulare stultitiam loco; an non didicisti hoc?

B. Imò, sed non recordabar.

A. Quum fueris domi, inspicere librum tuum.

B. O quantas gratias ago tibi! ego proponam istam quæstionem alicui, qui non poterit respondere mihi, et sic erit victus.

Do you call me Fool then?

No indeed, but I tell you it is an Argument of Folly, when any one laughs, and knows not the Cause of his laughing.

What is Folly?

If you would turn over Cato diligently, you will find that which you want.

Now I have not my Cato, and I want to do another Thing.

What Business have you?

I have something out of the Rudiments to be learned.

In the mean time, do you seek to talk, you Simpleton?

Tell me, I pray, of Folly in Cato.

It is the greatest Prudence to feign Folly in a proper Place; have not you learnt this?

Yes, but I did not remember it.

When you shall be at home, look upon your Book.

O how great Thanks I give you! I will propose that Question to somebody, who will not be able to answer me, and so will be overcome.

D 2

A. Tace

A. Tace puer, tace, et
studeto ne vapules.

B. Non multum curo, ego
teneo prælectionem feré.

A. Nisi taceas, dicam
observatori, qui notabit te
statim.

B. Mane, mane, dicam
nihil ampliùs.

A. Sed memento id quod
dixi tibi.

B. Quidnam est?

A. Ne rideas unquam
fine causâ.

B. Sed non est malum
ridere.

A. Non dico istud.

B. Quid igitur?

A. Est stultum ridere sine
causâ.

B. Nunc intelligo.

A. Recordare sæpe.

Hold your Tongue Boy,
hold your Tongue, and
study lest you be whipped.

I do not much care, I
have my Lesson almost.

Unless you hold your
Tongue, I will tell the Mo-
nitor, who will set you down
presently.

Stay, stay, I will say no-
thing more.

But remember that which
I said to you.

What is it?

That you would not
laugh at any time without
cause.

But it is not wicked to
laugh.

I do not say that.

What then?

It is foolish to laugh
without cause.

Now I understand.

Remember often.

C O L L. XLIII.

A. Scribis seriò, an in-
eptis?

B. Equidem scribo seriò,
nam cur abuterer meo tem-
pore? sed cur rogas istud?

A. Quia vidi aliquando
cum scriberes melius.

Do you write in earnest,
or play the Fool?

Truly I write in ear-
nest, for why should I a-
buse my time? but why
do you ask that?

Because I have seen some-
times when you could write
better.

B. Scribo

B. Scribo interdum melius.

A. Quì fit igitur, ut scribis nunc tam malè?

B. Adjumenta scribendi benè defunt mihi.

A. Quænam?

B. Bona charta, bonum atramentum, et bona penna; nam hæc charta, ut vides, perfluit miserè, atramentum est aquosum et subalbidum, penna mollis, et malè parata.

A. Cur non providisti omnia ista maturè?

B. Pecunia defuit mihi, et etiam nunc deest.

A. Incidisti in istud vulgare proverbium, Omnia defunt illi cui pecunia deest.

B. Sic agitur mecum.

A. Sed quando speras te accepturum?

B. Meus pater mittet ad me, aut ipse veniet in proximo mercatu.

A. Ego volo juvare te interea.

I write sometimes better.

How comes it to pass then, that you write now so badly?

The Helps of writing well are wanting to me.

What?

Good Paper, good Ink, and a good Pen; for this Paper, as you see, sinks miserably, my Ink is watery and whitish, my Pen soft, and badly made.

Why have you not provided all these Things in Time?

Money was wanting to me, and even now is wanting.

You have fallen upon that common Proverb, All Things are wanting to him, to whom Money is wanting.

So it fareth with me.

But when do you hope that you will receive?

My Father will send to me, or will come himself the next Market.

I will help you in the mean time.

B. Siquidem *pates id, affeceris me magno beneficio.*

A. Accipe *hos sex asses ad emendam chartam, et alia necessaria.*

B. Quàm *verè illud dictum est, Amicus certus cernitur in incertâ re? sed quid impellit te ut facias tam benignè mihi ultro?*

A. Illa *charitas Dei, quæ, ut Paulus ait, effusa est in nostris cordibus.*

B. Vis *divini Spiritûs est mira, qui est autor ejus charitatis; sed interim cogitandum est mihi, quomodo referam tibi gratiam.*

A. Est *parva res, omitte istam cogitationem, tantum redde mutuum, quum erit commodum tibi.*

B. Reddam, *ut spero, prepediem.*

A. Eamus *ad precationem, ne notemur.*

B. Adde *unum si placet.*

A. Quid *est?*

B. Ne *mittamur incoenati cubitum hodie.*

A. Ha, ha, he.

If indeed *you can do this, you will oblige me with a great Kindness.*

Take *these six Pence to buy Paper, and other Things necessary.*

How *truly* was that said, *A sure Friend is seen in a doubtful Matter? but what moveth thee that thou shouldst do so kindly to me of thy own accord?*

That *Love of God, which, as Paul says, is shed abroad in our Hearts.*

The *Force of the divine Spirit is wonderful, which is the Author of that Charity; but in the mean time I must think, how I may return you the Favour.*

It is a *small Thing, lay aside that Thought, only return what is lent, when it shall be convenient for you.*

I shall *return it, as I hope, forthwith.*

Let us *go to Prayer, lest we be set down.*

Add *one thing if you please.*

What *is it?*

Lest *we should be sent supperless to-bed to day.*

Ha, ha, he.

C O L L. XLIV.

A. Quotâ horâ surrexisti
hodie?

B. Paulo *ante* quintam.

A. Quis *expergescit* te?

B. Nemo.

A. An cæteri surrexe-
runt?

B. Nondum.

A. Non ivisti *excitatum*
illos?

B. Non ivi.

A. Quamobrem?

B. Nescio, *nisi* quia non
putabam illud *pertinere* ad
me.

A. Annon illi *excitant*
te interdum?

B. Imò *sæpiissime*.

A. Debuiſti igitur *facere*
ſimile.

B. Debui *fateor*.

A. Memento igitur ut
facias poſthac.

B. Meminero Deo ju-
vante.

A. Sed *quid* feciſti *ex quo*
surrexiſti è lecto?

B. Primùm *precatus* ſum
cœleſtem patrem, flexis ge-
nibus, in nomine *filii* ejus
noſtri Domini Jeſu Chriſti.

At what a Clock *did you*
riſe to day?

A little *before* Five.

Who *awaked* you?

No body.

Have the reſt riſen?

Not yet.

Did not you go to call
them?

I did not go.

What for?

I know not, *unleſs* be-
cause I *did not think* that
to belong to me.

Do they not call you
ſometimes?

Yes *very often*.

You ought *then* to have
done *the like*.

I ought I *confels*.

Remember *then* that you
do it hereafter.

I will remember God
helping.

But *what* have you done
ſince you roſe out of Bed?

Fiſt I *prayed* to my
Heavenly Father, upon
my bended Knees, in the
Name of his Son our Lord
Jeſus Chriſt.

D 4

IR A. Bene

A. Bene factum, quid postea?

Well done, what afterwards?

B. Deinde ornavi me, et curavi meum corpus mediocriter, ut decet Christianum; postremò, contuli me ad quotidiana studia.

Then I dressed me, and took care of my Body indifferently, as becomes a Christian; lastly, I betook myself to my daily Studies.

A. Si pergas sic facere, ne dubites quin Deus adjuvet tua studia.

If you go on so to do, do not doubt but God will help your Studies.

B. Juvit me semper adhuc pro ejus benignitate, nec derelinquet me ut spero.

He hath helped me always hitherto out of his Kindness, nor will he leave me as I hope.

A. Loqueris rectè, non frustrabit tuam spem.

You say rightly, he will not frustrate your Hope.

B. Superiore anno didici in Catone, Retine spem, spes una nec relinquit hominem morte.

The last Year I learned in Cato, Retain Hope, Hope alone does not leave a Man in Death.

A. Fecisti bene quòd retinueris, nam est egregia sententia, et digna Christiano.

You have done well that you have retained it, for it is an excellent Saying, and worthy of a Christian.

B. Atqui autor ejus libri non fuit Christianus.

But the Author of that Book was not a Christian.

A. Non fuit, est certa res.

He was not, it is a certain thing.

B. Unde igitur sumpsit tot egregias sententias?

Whence then did he take so many excellent Sentences?

A. Maximè ex ethnicis philosophis; nam et ipsi illuminati divino spiritu dixerunt plurima quæ sunt consentanea verbo Dei, quod tu quoquè potes videre aliquando, si prosequaris studium literarum.

B. Ego prosequar, ut spero, dummodo Deus det patri longiorem vitam.

A. Precare diligenter et ex animo, ut illud contingat.

B. Precor id quotidie sæpe.

A. Dominus Deus det tibi perseverantiam in omni bono opere.

B. Precor tibi idem quod optas mihi, et ago gratias, quod monueris me tam fraternè.

Chiefly out of the Heathen Philosophers; for even they being enlightened with the Divine Spirit have said very many Things which are agreeable to the Word of God, which you also may see sometime, if you follow the Study of Letters.

I shall follow it, as I hope, provided God give my Father a longer Life.

Pray diligently, and from your Soul, that this may happen.

I pray for that every Day often.

May the Lord God give you Perseverance in every good Work.

I pray for you the same that you wish me, and I give you Thanks, that you have admonished me so fraternally.

C O L L. XLV.

A. Salve, condiscipule.

God save you, School-fellow.

B. Sis tu salvus quoquè.

Be you safe too.

A. Quota hora est?

What o'Clock is it?

B. Audies quintam mox.

You will hear Five by and by.

A. Bene habet, *aderimus* maturè satis.

B. Gaudeo me occurrissè tibi, ut colloquamur euntes, *Latinè* tantisper.

A. Sanè ea est utilis et jucunda exercitatio.

B. Quoties incido in aliquem ex istis dissolutis nebulonibus, mallem offendissè rhedarium, nam non licet mihi per eos cogitare aliquid in viâ.

A. Nil mirum, nam ferè sunt ejusmodi, ut neque velint loqui quidpiam boni, neque sustineant audire.

B. Quid agas cum illis, qui curant nihil, nisi ut expleant suas libidines?

A. Crepant nihil aliud nisi suas cupedias et comotationes in privatis cauponulis.

B. Irrident nos etiam plenis buccis, quòd loquimur *Latinè* per vicos; sed illud est pessimum omnium, quòd nunquam patiuntur se admoneri.

It is well, *we shall be* present time enough.

I am glad I met you, that *we may talk together* as we go, in *Latin*, a little.

Truly that is an useful and pleasant Exercise.

As often as I light upon any of these loose Knaves, I had rather have found a Carter, for it is not permitted me for them to think of any thing in the way.

No wonder, for commonly they are of that Sort, that they neither will speak any good thing, nor endure to hear it.

What can you do with them, who regard nothing, but that they may satisfy their own Lusts?

They chatter of nothing else but their own Dainties, and Clubs in private Ale-houses.

They laugh at us too with full Cheeks, because we talk *Latin* in the Streets; but that is the worst of all, that they never suffer themselves to be admonished.

A. Quia

A. Quia, scilicet, ut propheta ait, timor Dei non est ante oculos eorum.

B. Si occæperis commovere quid amicè, audies statim, Tace, concionator, obtundis me; quòd si dixeris, deferam te ad præceptorem, aut ad observatorem; O! egone curo, inquiunt? tu non audes, nam si accusares me, non ferres impunè.

A. Imò verberabunt te continuò, si locus sit remotus ab arbitris.

B. Profectò cùm quidam eorum offendisset me nuper in quodam recessu impegit mihi duos ingentes colaphos in utramque malam, et aufugit continuò.

A. Quid tu faciebas interea quæso?

B. Quid quæris? istud fuit adeò subitum, ut vix potuerim aspicere hominem.

A. Sed quì pervenimus ad Scholam tam citò et sensim.

Because, to-wit, as the Prophet says, the Fear of God is not before their Eyes.

If you shall have begun to advise them any Thing friendly, you will hear presently, Hold your Tongue, Preacher, you stun me: but if you say, I will carry thee to the Master, or to the Monitor; Oh! do I care, say they? You dare not, for if you should accuse me, you should not bear it unpunished.

Yea, they will beat you immediately, if the Place be remote from Witnesses.

Truly when one of them had found me lately in a certain retired Place, he gave me two great Slaps on each Cheek, and ran away immediately.

What did you in the mean time I pray?

What do you ask? that was so sudden, that I could scarce see the Man.

But how are we come to the School so soon and leisurely?

B. Sic solet evenire ferè confabulantibus.

So it uses to happen commonly to those who talk together.

A. Age, ingrediamur sine murmure et strepitu, ne offendamus studentes.

Come, let us enter without Noise and Stir, lest we should disturb those that are studying.

C O L L. XLVI.

A. Quid ais de scalpello, quod emi tibi nudius tertius, estne bonum?

What say you about the Penknife, which I bought for you the other Day, is it a good one?

B. Imò verò est optimum, sed me miserum! perdidit.

Ay indeed, it is a very good one, but wretched me! I lost it.

A. Eho! quid ais, quomodo id accidit?

How! what say you, how did that happen?

B. Cùm redirem foras exiit mihi in vico.

As I was coming from abroad, it dropt from me in the Street.

A. Unde exiit?

Whence dropt it?

B. E thecà meà quam reliqui imprudenter apertam.

Out of my Sheath which I left imprudently open.

A. Quomodo recuperasti?

How did you recover it?

B. Affixi chartulam statim januæ, post prandium quidam puer sextæ classis retulit mihi.

I put a Note forthwith upon the Gate, after Dinner a certain Boy of the sixth Form brought it me.

A. Utinam omnes essent tam fideles, qui reperiunt amissas res.

I wish all were so faithful, who find lost Things.

B. Profectò sunt pauci qui restituent, si sit res aliqujus pretii.

A. Et tamen id præcipitur nominatim verbo Dei.

B. Quidni? nam est species furti, si quis retineat alienam rem inventam, modo sciat cui fit reddenda.

A. At plerique putant se possidere jure, quicquid invenerint amissum.

B. Illi errant quidem gravissimè.

A. Verùm, ut redeamus ad sermonem inceptum, quid dedisti puero qui invenit scalpellum tuum?

B. Dedi sextantem et aliquot juglandes, laudavi eum præterea, et admonui facere idem semper.

A. Fecisti rectè, enim sic reddet libentius aliàs, si quid reperit; sed quid si perdidisses?

B. Tulissem æquo animo, et emissem mihi aliud.

Truly there are few who will restore, if it be a thing of any Price.

And yet that is commanded expressly by the Word of God.

Why not? for it is a Kind of Theft, if any one should keep another's Thing found, provided he know to whom it is to be restored.

But most People think that they possess by Right, whatsoever they find lost.

They mistake indeed very grievously.

But that we may return to the Discourse begun, what did you give the Boy, who found your Penknife?

I gave him a Double, and some Walnuts, I commended him besides, and admonished him to do the same Thing always.

You have done well, for so he will restore more willingly another time, if he find any Thing; but what if you had lost it?

I should have borne it with an equal mind, and would have bought myself another.

A. Tulisses ita æquo animo?

Would you have borne it *with so equal a Mind*?

B. Certè non sine aliquâ molestiâ.

Verily not without *some Trouble*.

A. Non æquo animo igitur; sed nolo urgere te arctius.

Not *with an equal Mind* then; but I will not urge you *too closely*.

B. Non sumus theologi.

We are not *Divines*.

A. Quid ergo?

What *then*?

B. Grammaticuli.

Little *Grammarians*.

A. Et imperiti quidem.

And *unskilful ones* indeed.

B. Debemus precari Deum tantò diligentius, ut liberet nos per Evangelium ab tenebris ignorantiae.

We ought to pray to God *so much* the more diligently *that* he would free us by the Gospel from the *Darkness* of Ignorance.

A. Faciemus id verò, si pareamus sanctis admonitionibus quas audimus quotidie à præceptore, et sæpe à concionatoribus, ministris divini verbi.

We shall do *that* indeed, if we obey the *holy* admonitions *which* we hear every Day from the Master, and often from the Preachers, the Ministers of the *divine* Word.

B. Vide quantum amissio mei scalpelli profuerit nobis.

See *how much* the Loss of my Penknife hath profited us.

A. Gratulor tibi dupliciter ob eam rem, primum quòd emerim rectè tibi, deinde quòd recuperaveris amissum.

I congratulate you doubly for *this Thing*, first *that* I bought it well for you, and then that you recovered it being lost.

B. Habeo tibi gratiam.

I give you Thanks.

COLL. XLVII.

A. Non videris mihi nimis occupatus.

B. Mediocriter.

A. Quid si facias mihi duas, aut tres pennas?

B. Sit satis tibi, si faciam unam: ostende mihi calamos. Profecto sunt optimi, et ad scribendum aptissimi.

A. Unde nosti istud?

B. Quia sunt amplo caule, firmo, et nitido; nam molles, et qui habent caulem breviorum, sunt parum utiles ad scribendum.

A. Gaudeo me emisisse utiliter.

B. Non abs re, sed quanti?

A. Dedi duos quadrantes pro his tribus.

B. Pretium est vile pro bonitate rei; de quo emisti?

A. De quodam circumforaneo.

B. Mercatores nostri oppidi vendunt multa pluris.

A. Et tamen audent dicere interdum constare sibi pluris quam vendunt.

You do not seem to me over busy.

Indifferently.

What if you should make me two, or three Pens?

Let it be enough for you, if I make one: Show me the Quills. Truly they are very good ones, and very fit for writing.

Whence know you that?

Because they are of a large Barrel, firm and neat; for soft ones, and those that have a shorter Barrel, are little useful for writing.

I am glad I bought them well.

Not without Reason, but for how much?

I gave two Farthings for these three.

The Price is cheap for the Goodness of the Thing; of whom did you buy them?

Of a certain Pedlar.

The Tradesmen of our Town sell them much dearer.

And yet they dare say sometimes, that they cost them dearer than they sell them for.

B. Ea

B. *Ea est ferè consuetudo mercatorum, nam proficiunt nihil, nisi mentiantur admodum, ut Cicero ait.*

A. *Sed age, ne remorer te diutius, agamus id quod instat.*

B. *Expediéro citò, aspice me diligenter, ut discas.*

A. *Aspicio intentis oculis, sed opus esset mihi longiori spatio.*

B. *Illud ergo fiet in cubiculo, si velis me invisere.*

A. *Quo tempore?*

B. *Poit missionem scholæ, hoc est, horâ nonâ matutinâ, vel quartâ pomeridianâ. Nunc habes duas pen- nas rectè accommodatas in tuum usum, nî fallor; servabis hanc tertiam tibi in aliud tempus.*

A. *Accipe tibi, si placeat.*

B. *Quin serva tibi, multa adferuntur mihi domo.*

A. *Ago tibi gratias, vale.*

This is commonly the Custom of Tradesmen, for they profit nothing, unless they lie much, as Cicero says.

But come, that I may not delay you any longer, let us do that which is in hand.

I shall dispatch soon, look at me diligently, that you may learn.

I look with intent Eyes, but there would be need for me of longer Time.

That then shall be done in the Chamber, if you will visit me.

At what time?

After the Dismissing of School, that is, at Nine o' Clock in the Morning, or at Four in the Afternoon. Now you have two Pens well fitted for your Use, unless I am mistaken; you shall keep this third for yourself against another Time.

Take it for yourself, if you please.

But keep it for yourself, many are brought me from Home.

I give you Thanks, farewell.

B. Sed *heus*, ne parcas
meo labori.

A. Tu *quoque* utere me
et *meis rebus* vicissim, si
quod opus fuerit.

B. Vale, et dic *salutem*
patri et *universæ familiæ*,
meo nomine.

But *ho*, do not spare my
Labour.

Do you *likewise* use me
and my *Things* in your Turn,
if you shall have Occasion.

Farewell, and wish *Health*
to your Father and all the
Family, in my name.

C O L L. XLVIII.

A. Quid es tristis?

B. *Ægroto*.

A. Quid morbi est?

B. Nescio.

A. Sed tamen estne gra-
vis?

B. Non admodum, gratia
Deo.

A. Quidnam dolet tibi?

B. Caput.

A. Quid, totumne caput?

B. Non certè.

A. Quæ pars igitur?

B. Sinciput, quid fa-
ciam?

A. Quiesce, et mox eris
sanus; nam sic audiui ex
matre, esse nullum remedium
præsentius doloribus capitis
quàm quietem.

A. Atqui sunt varii morbi
capitis.

Why are you sad?

I am sick.

What Distemper is it?

I know not.

But yet is it grievous?

Not very much, Thanks
to God.

What pains you?

My Head.

What, all your Head?

No certainly.

What Part then?

The Fore-part, what
shall I do?

Rest you, and by and by
you will be well; for so I
have heard of my Mother,
that there is no Remedy
more effectual for the Pains
of the Head than Rest.

But there are various
Distempers of the Head.

A. Et *varia* remedia
fortasse; sed *quid* est fa-
cilius quàm *tentare* id *quod*
dixi *tibi*?

B. Non nocebit *quidem*
experiri, *ut* *spero*.

A. Sed *ubi* *quiescam*?

B. Domi *vestræ* *in* *lecto*.

A. Mater *non* *finet*.

B. Imò, *si* *dixeris* *te*
egrotare.

A. Atqui *putabit* *me* *si-*
mulare.

B. Potest *fieri*, sed *quid*
dubitas *facere* *periculum*?

A. Das *mibi* *bonum*
consilium.

B. Utere, *si* *vis*.

A. Faciam *profecto*; sed
unum *restat*.

B. Quid *est*?

A. Venia *impetranda* *est*
à *præceptore*.

B. Adi *et* *pete*.

A. Quid *si* *nolit* *dare*?

B. Imò *facillimè*.

A. Quis *scis* *istud*?

B. Quia *credit* *facile*,
nisi *iis* *qui* *fefellerunt* *eum*
aliquoties.

A. Nunquam *fefelli* *eum*
sciens.

And *various* Remedies
perhaps; but *what* is *easier*
than *to try* that *which* I
said to you?

It will not hurt *indeed*
to try, *as* I *hope*.

But *where* shall I *rest*?

At your House *in the Bed*.

My Mother will not *suf-*
fer it.

Yes, *if* you say you are
not well.

But *she* will think I *dis-*
semble.

It may *be*, but *why* do
 you doubt *to make* a *Trial*?

You give *me* good Coun-
sel.

Use it, *if* you will.

I will do it *indeed*; but
one Thing remains.

What *is it*?

Leave *is to be asked* of
 the Master.

Go to him *and ask*.

What *if* he will not
give it?

Yes *very easily*.

How *know* you that?

Because *he believes* *easily*,
unless those *who* have some-
 times deceived him.

I have never deceived
him knowingly.

B. Ito igitur confidenter.

A. Nunc eo.

B. Sed heus, meditare quid sis dicturus, ne fortè hæreas loquendo.

A. Mones bene, non accedam imparatus.

Go then confidently.

Now I go.

But *ho*, consider *what* you are to say, *lest* perchance you should stammer in speaking.

You admonish well, I will not approach unprepared.

C O L L. XLIX.

A. Ades mihi optatus, quærebam aliquem qui vellet certare mecum, sed omnes currunt ad lulum; sed quid ais?

B. Quid ego malim quàm contendere pacificè tecum de nostris studiis? sed quid argumentum petis certandi? visne repetere Tullii epistolas?

A. Malo repetere aliquot carmina ex Catone.

B. Quamobrem?

A. Quia aliquot prælectiones restant ediscendæ mihi de Catone, nam scis me ægrotasse ferè duas hebdomadas.

B. Memini; vis igitur ut dicamus secundum librum moralium distichorum?

You come to me wished-for, I was seeking somebody who would contest with me, but all run to play; but what say you?

What *bad* I rather do than contend peaceably with you about our studies? but what *Subject* do your desire to contest about? will you repeat Tully's *Epistles*?

I had rather repeat some *Verses* out of Cato.

What for?

Because *some* Lessons remain to be gotten by me out of Cato, for you know I was sick almost two Weeks.

I remember; will you then that we say the second Book of moral Distichs?

A. Est nimis longus in hanc horam.

B. Quid ita?

A. Quia ludendum est nobis aliquandiu, ut exerceamus corpus ad conservandam valetudinem.

B. Repetamus igitur tertium librum, quia est brevissimus.

A. Sed volo iudicem.

B. Solomon est praesto, qui sequitur me ob eam rem.

A. Vin' tu, Solomon, audire nos?

S. Quid estis dicturi?

A. Tertium librum moralium distichorum.

S. Nonne dicetis alteri?

A. Scilicet, uterque suum distichum.

S. Sed pueri, ne erretis, nolo audire vos tanquam iudex.

A. Cur non?

S. Ne fortasse alteruter amicorum offendatur mea sententia.

A. In quo eris adjutor nobis igitur?

S. Notabo diligenter lapsus utriusque in chartula, deinde referetis ad praepotorem.

It is too long for this hour.

Why so?

Because we must play sometimes, that we may exercise the body to preserve health.

Let us repeat then the third Book, because it is the shortest.

But I would have a Judge.

Solomon is here, who follows me for that matter.

Will you, Solomon, hear us?

What are you about to say?

The third Book of Moral Distichs.

Will not you say in Turns?

Yes, each his Distich.

But, Boys, that you may not mistake, I would not hear you as a Judge.

Why not?

Lest perhaps one of my Friends should be offended with my Sentence.

In what will you be a Helper to us then?

I will mark diligently the Slips of each in a little Paper, and then you shall carry it to the Master.

A. Quid

A. Quid fiet postea?

What shall be done afterwards?

S. Adjudicabit et victoriam et præmium utri videbitur.

He will adjudge both the Victory and the Reward to whom he pleases.

A. Eris igitur tantum testis nobis.

You will be then only a Witness for us.

S. Sic intelligo.

So I mean.

A. Videtur mihi sanè optima ratio.

It seems to me indeed a very good Way.

B. Atque ita videtur mihi.

And so it seems to me.

S. Sed unum restat.

But one Thing remains.

A. Quid est?

What is it?

S. Vultis præter manifestos lapsus, hæitationes quoque notari?

Will you besides your manifest Slips, that your Hesitations also be set down?

A. Sic præceptoris leges de hac revolunt.

So the Master's Laws about this Matter will have it.

S. Date mihi librum in manum, ut possim observare certius.

Give me the Book into my Hand, that I may observe more surely.

A. Tene meum.

Take mine.

B. Incipiamne?

Shall I begin?

A. Æquum est, quia tu provocatus es à me.

It is fair, because you have been challenged by me.

B. Audi, quæso, Solomon, sed diligenter.

Hear, I pray, Solomon, but diligently.

S. Cave ne dicas negligenter.

See you do not say negligently.

COLL. L.

A. Gratulor tibi reditum;
quandorediisti rure?

B. Heri post meridiem.

A. Rediitne mater?

B. Quemadmodum illa
duxit me secum, ita re-
duxit.

A. Nonne venit in e-
quo?

B. Imò, et tolutario.

A. Venisti et tu in e-
quo?

B. Eram illi à pedibus.

A. Non fuit labor itine-
ris molestus tibi?

A. Fuit nulla via diffici-
lis mihi, reditio in urbem
erat adedò jucunda; quid
queris? noluissem venire
equo.

A. Quantum distat vestra
villa hinc?

B. Quatuor milliariis,
hisque non admodum longis.

A. Sed jam satis de reditu,
nunc agamus aliud.

I congratulate you on
your Return; when came
you back out of the Country?

Yesterday after Noon.

Did your Mother re-
turn?

As she carried me with
her, so she brought me
back.

Did not she come on a
Horse?

Yes, and on a pacer.

Did you come too on a
Horse?

I was her Footman.

Was not the Fatigue of
the Journey troublesome to
you?

There was no way diffi-
cult to me, the Return into
the City was so pleasant;
why do you ask? I would
not come on a Horse.

How far distant is your
Country-house from hence?

Four miles, and those not
very long.

But now enough of your
Return, now let us do some-
thing else.

Faistine memor tui promissi? Nam rediisti vacuus?

B. Attuli quantum uvarum potui.

A. Quantum igitur?

B. Quasillum.

A. Hui, quasillum! Tibi uni igitur.

B. Imò nobis duobus.

A. Quid tantillum duobus?

B. Non poteram ferre amplius, pro viribus mei corpusculi; quòd si essem robustus, asportassem onus asini; nam mater permittebat facile.

A. Utinam adfuissem.

B. Ego et mater desideravimus te plurimum; sed esto bono animo, ea reliquit famulum ruri, qui veniet onustus amplissimâ corbe; tum illa dabit tibi affatim.

A. Aha, nunc loqueris optata.

B. Eamus domum ad nos. Videbis nostrum quasillum integrum adhuc, ut spero.

Have you been *mindful* of your *Promise*? Have you returned *empty*?

I have brought as many Grapes as I could.

How many then?

A Basket.

Ho, a Basket! For yourself alone then?

Nay for us two.

What so little for two?

I could not bring more, for the Strength of my little Body; but if I were strong, I should have brought the Load of an Ass; for my Mother permitted easily.

Would I had been there.

I and my Mother wanted you very much; but be of good Courage, she has left a Servant in the Country, who will come loaded with a very large Basket; then she will give you plentifully.

Aha, now you speak desirable Things.

Let us go Home to us. You shall see our Basket whole yet, as I hope.

A. O lepidum caput!
cupiebam ire salutatum tuam
matrem, charissimam mihi.

B. Profectò feceris gra-
tissimum illi.

A. Eamus igitur.

O pretty fellow! I was
desirous to go to salute thy
Mother, most dear to me.

Truly you will do a very
acceptable Thing to her.

Let us go then.

C O L L. LI.

A. Quid cogitas solus
hic?

B. Deploro meam mise-
riam.

A. Quænam miseria affi-
cit te?

B. Heu, me miserum!
ecce mutavimus classem, nec
est mihi pecunia unde emam
libros.

A. An non pater dat
tibi?

B. Dat quidem, sed parcè
nimis.

A. Est avarus igitur.

B. Non sequitur.

A. Quid impedit igitur,
quò minùs suppeditet tibi pe-
cuniam.

B. Paupertas; præterea,
cùm peto, miratur opus esse
nobis tot libris.

A. Nihil mirum, præser-
tim quum sit pauper; sed
interim esto bono animo, nec
afflictes te quæso.

What are you thinking of
alone here?

I deplore my Misery.

What Misery affects you?

Alas, wretched me! lo
we have changed our Form,
and I have no Money whence
I may buy Books.

Does not your Father give
you?

He gives indeed, but too
sparingly.

He is covetous then.

It does not follow.

What hinders then, that
he does not allow you Mo-
ney?

Poverty; besides, when I
ask, he wonders that we have
need of so many Books.

No wonder, especially
when he is poor; but in the
mean time be of good Cou-
rage, and do not afflict your-
self I pray.

Dabo

A. Dabo operam ut pater
juvet te, nam largitur pau-
peribus libenter, præsertim
iis quos novit esse studiosos
bonarum literarum.

B. O me felicem! si
Deus adjuverit me tuâ
operâ.

A. Juvabit, ut spero,
sed tu precare interim dili-
genter, ut reddat animum
patris bene affectum erga
te.

B. Mones rectè, nam, ut
audivi sæpe è sacris concio-
nibus; est Deus solus qui
gubernat ac dirigit corda
hominum.

A. Ita est.

B. Vale, mi Bernarde,
qui reddidisti mihi ani-
mum.

A. Vale tu quoquè, An-
toni; sed dic mihi quan-
tum opus est tibi.

B. Si haberem decem
asses, esset abunde in præ-
sentiâ.

A. Tace, cras, ut spero,
senties divinum auxilium.

I will do my endeavour
that my Father may help
you, for he bestows to the
Poor willingly, especially to
those whom he knows to be
studious of good Letters.

O happy me! if God
shall help me by your means.

He will help, as I hope,
but do you pray in the mean
time diligently, that he
would render the mind of
my Father well affected
towards thee.

You admonish rightly, for
as I have heard often out
of holy Sermons; it is God
alone who governs and di-
rects the hearts of men.

So it is.

Farewell, my Bernard,
who has restored me Cou-
rage.

Fare you well too, An-
thony; but tell me how
much is needful to you.

If I had ten Pence, it
would be enough at pre-
sent

Hold your Tongue, To-
morrow, as I hope, you will
receive the divine Help.

C O L L. II.

- A. Quid agis?
 B. Scribo.
 A. Quid scribis?
 B. Describo *dictata* præceptoris.
 A. Quænam?
 B. Hesternæ.
 A. Quid, non *aderas*?
 B. Imò *aderam*, sed non *poteram* assequi præceptorem dictantem.
 A. Quæ res impediēbat te?
 B. Quòd non *sederem* commodè satis.
 A. Veneras *serius* igitur.
 B. Istud est.
 A. Cedo *commentarium* tuum, egomet scribam tibi.
 B. Quid *lucri* faciam?
 A. Ego *descripsero* citiùs quàm tu, post ludemus unà, ut præceptor concessit; cedo librum.
 B. Facerem id quidem libenter, sed non audeo.
 A. Quid times?
 B. Præceptoris edictum.
- What are you doing?
 I am writing.
 What are you writing?
 I am writing out the *Dictates* of the Master.
 What?
 Yesterday's.
 What, were you not present?
 Yes I was present, but, I could not overtake the Master dictating.
 What Thing hindered you?
 Because I did not sit conveniently enough.
 You came too late then.
 That is it.
 Give me your *Note Book*, I will write for you.
 What *Gain* shall I make?
 I shall write it out sooner than you, afterwards we will play together, as the Master has granted: give me your Book.
 I would do that indeed willingly, but I dare not.
 What do you fear?
 The Master's Order.

A. Quod

A. Quod edictum nar-
ras mihi?

B. Nescis cum vetuisse
ne quis scribat alteri sine
ejus permissa?

A. Memini id probè, sed
unde sciet hoc?

B. Rogas? quum exigit
rationem scripturæ, causâ
emendandi, tum ero captus,
nam novit manum me-
am; præterea, neque fal-
lendum est neque mentien-
dum.

A. Vetamur utrumque
verbo Dei.

B. Quid ergo responde-
am præceptori, quum ille
negarit me scripsisse ista?

A. Res non evadet eò,
ut spero.

B. Nolo subire tantum
periculum tuâ spe.

A. Vah! es nimiùm
timidus.

B. At tu es fortasse auda-
cior.

A. Tu scribe igitur
quantum voles, ego confe-
ram me ad ludendum.

B. Abi, quæso, descrip-
sissem jam unam paginam,
nisi interpellâsses me.

What Order do you tell
me?

Do not you know that he
has forbidden any one to write
for another without his Per-
mission?

I remember that well,
but how will he know it?

Do you ask? when he
requires an Account of our
Writing, for the sake of
correcting it, then I shall be
caught, for he knows my
Hand; besides, we must
neither deceive, nor lie.

We are forbidden both by
the Word of God.

What then can I answer
to the Master, when he
shall deny me to have written
those Things?

The Matter will not
come to that, as I hope.

I will not undergo so great
Danger on your Hope.

Fie! you are too timo-
rous.

But you are perhaps too
bold.

Write you then as much as
you will, I will betake my-
self to play.

Go, I pray, I should
have written already one
Page, unless you had inter-
rupted me.

A. At interim, proficimus aliquid, dum fabulamur Latine.

But in the mean time, we profit something, whilst we talk Latin.

C O L L. LIII.

A. Quotâ horâ expergefactus es hodie?

At what Hour did you awake to-day?

B. Ante Lucem, quotâ horâ nescio.

Before Day, at what Hour I know not.

A. Quis expergefecit te?

Who waked you?

B. Hebdomadarius excitator venit cum suâ lanternâ, pulsavit ostium cubiculi duriter, quidam aperuit, excitator accendit nostram lucernam, inclamavit clarâ voce, omnes experrecti sunt.

The weekly Wakener came with his Lanthorn, he knocked at the Door of the Chamber hard, somebody opened it, the Wakener lighted our Candle, called out with a loud Voice, all are waked.

A. Narra mihi ordine quid egeris ex illo tempore usque ad finem jentaculi.

Tell me in order what you may have done since that time till the End of Breakfast.

Vos pueri attendite diligenter, ut discatis imitari hunc vestrum condiscipulum.

You Boys attend diligently, that you may learn to imitate this your School-fellow.

B. Experrectus sum, surrexi è lecto, indui tunicam cum thorace, sedi in scabello. accepi femoralia et tibialia, indui utraque, calceavi calceos, astrinxi femoralia thoraci ligulis, ligavi tibialia periscelidis super crura.

I awoke, I arose out of Bed, I put on my Tunick with my Doublet, I sat upon the Bench, I took my Breeches and Stockings, I put on both, I put on my Shoes, I tied my Breeches to my Doublet with Points, I tied my Stockings with my Garters upon my Legs.

Præ-

R

Præcinxi me cingulo,
 pexui caput diligenter, ap-
 tavi pileolum capiti, indui
 togam, deinde egressus cu-
 biculo descendi infrà, red-
 didi urinam in arëa ad pari-
 etem.

Accepi frigidam aquam
 à situlâ, lavi manus et fa-
 ciem, collui os et dentes,
 deterfi manus et faciem man-
 tili, interea signum datur
 ad preces tintinnabulo.

Convenimus in privatam
 aulam, precamur unâ, acci-
 pimus jentaculum ordine à
 famulo, jentamus in tricli-
 nio, sedentes quieti sine
 murmure et strepitu. Ad-
 moniti eos amice quos audi-
 vi garrientes inepte, aut lo-
 quentes otiosa verba, aut
 vidi lascivientes, detuli no-
 mina eorum qui non parue-
 runt ad monitorem, ut no-
 taret eos.

A. Nemone præerat vo-
 bis dum jentaretis?

B. Imò, hypodidascalus.

I girt myself with my
 Girdle, I combed my Head
 diligently, I fitted my Cap
 to my Head, I put on my
 Gown, then going out of
 my Chamber I went below,
 I made Water in the Yard
 against the Wall.

I took cold Water out of
 the Bucket, I washed my
 Hands and Face, I rinsed
 my Mouth and Teeth, I wi-
 ped my Hands and Face
 with the Towel, in the
 mean time the Signal is
 given to Prayers by the little
 Bell.

We meet in the private
 Hall, we pray together, we
 take our Breakfast in Or-
 der from the Servant, we
 breakfast in the Dining-
 room, sitting quiet without
 Muttering and Noise. I
 admonished those friendly
 whom I heard prating fool-
 ishly, or speaking idle Words,
 or saw wantoning, I car-
 ried the Names of those
 who did not obey to the
 Monitor, that he might set
 them down.

Was no Body over you
 whilst you were at Break-
 fast?

Yes, the Usher.

A. Quid agebat interea?

What did he in the mean Time?

B. Ille ambulabat per mediam aulam, tenens librum in manibus, et identidem monens observatorem ut notaret garrientes ineptè.

He walked through the Middle of the Hall, holding a Book in his Hands, and now and then admonishing the Monitor that he should set down those who prated foolishly.

A. Licet igitur emittere nullum verbum tunc?

Is it lawful then to utter no Word at that time?

B. Imò, licet, verùm ii solent notari, qui confabulantur diu et multis verbis ineptè et sine ullo fructu; ceterum licet omnibus tractare jucundos sermones inter se de bonis et honestis rebus, dummodo fiat modestè citra clamorem et contentionem.

Yes, it is lawful, but those are wont to be set down, who talk a long time and in many Words foolishly and without any Fruit; but it is lawful for all to handle pleasant Discourse amongst themselves of good and honest Things, provided it be done modestly without Noise and Contention.

A. Hastenus satisfacisti mihi: narrabis cætera à prandio, nisi aliquod negotium inter-venerit; eamus nunc in aulam ad prandium, ne simus in morâ magistro.

Hitherto you have satisfied me: You shall tell the rest after Dinner, unless some Business should intervene; let us go now into the Hall to Dinner, lest we should be a Hindrance to the Master.

B. Audiivi signum modò dari.

I heard the Signal just now given.

A. Datum opportunè.

It was given opportunely.

C O L L. LIV.

A. Ubi *finivisti* ^onarrationem ante prandium?

B. Quum vellem imponere finem jentaculo, tu interpellasti me.

A. Perge igitur narrare reliqua ordine.

B. Dum facimus finem jentandi, posterius publicum signum datur, quisque sumit libros, imus in communem aulam, catalogi singularum classium recitantur ex more, qui adsunt respondent ad nomina.

Ego quoque respondeo, absentes notantur in catalogis ab nomenclatoribus; recitatione catalogorum finita, ludimagister ascendit pulpitem ut precetur, jubet nos esse attentos ac tum precatur publice.

Ubi precatus est, inquit, recipite vos quisque in suum auditorium. Omnes conveniunt, ego item venio cum meis condiscipulis.

Where did you finish your Narrative before Dinner?

When I would have put an End to Breakfast, you interrupted me.

Go on then to tell the rest in Order.

Whilst we make an End of Breakfasting, the latter public Sign is given, every one takes his Book; we go into the common Hall, the Catalogues of each Class are recited according to Custom, those who are present answer to their Names.

I likewise answer, the Absenters are noted in the Catalogue by the Nomenclators; the reciting of the Catalogues being ended, the Master ascends the Pulpit that he might pray, he orders us to be attentive, and then prays publickly.

When he has prayed, says he, betake yourselves every one into his Auditory. All meet, I also come with my School-Fellows.

Sedeo in meo loco : præceptor ingreditur, inquit de absentibus, deinde sedet in cathedrâ, et jubet scriptum auctoris pronounciari.

Pronunciamus terni clarâ voce, ut solemus quotidie, tum jubet nos reddere interpretationem, aliquot ex rudioribus legunt, alii reddunt interpretationem, idque memoriter.

Tandem præceptor exigit Anglicam significationem verborum, doctiores respondent, ego quoque, jussus ab eo respondeo, ille laudat eos qui respondent bene, de quorum numero ego (quod dictum sit sine jactantiâ) eram unus.

Postea jubet singulas partes orationis tractari ad grammaticam rationem, prescribit palam, quid sit reddendum à prandio.

Octavâ horâ auditâ imperat præcationem, quâ finitâ, monet ut faciamus officium sedulo, tandem dimittit nos.

I sit in my Place : The Master enters, he enquires about the Absenters, then he sits in his Chair, and orders the Writing of an Author to be pronounced.

We pronounce three together with a clear voice, as we use every Day, then he bids us render the Interpretation, some of the more Ignorant read, others render the Interpretation, and that by heart.

At length the Master requires the English Signification of the Words, the more learned answer, I too being commanded by him to answer, he commends those who answer well, of whose Number I (which let it be said without boasting) was one.

Afterwards he orders every Part of Speech to be handled according to the grammatical Way, lastly he prescribes openly what is to be said after Dinner.

Eight o'clock being heard he orders Prayers, which being ended, he admonishes that we do our Duty diligently, at last he dismisses us.

Eo spectante, eximus ordine, et sine strepitu, et discedimus læti; satisfecine tibi præceptor?

A. Cumulatissimè.

B. Placetne tibi ut faciam idem de reliquis actionibus hujus diei sub cœnæ tempus?

A. Erit nihil opus.

He looking on, we go out in Order, and without Noise, and we depart joyful; have I satisfied you, Master?

Most abundantly.

Doth it please you that I should do the same Thing concerning the rest of the Actions of this Day about Supper time?

There will be no need.

COLL. LV.

A. Non meministi præceptorem monere nos tam sæpe de fugiendis pravis sodalibus?

B. Ego memini probè.

A. Tamen negligis ejus monita.

B. In quo videor tibi negligere ea?

A. Dicam tibi, modò audias attentè.

B. Dic, obsecro, audiam attentissimè.

A. Nunquam vis cavere ab illo impostore?

B. Cur caveam?

A. Ne depraveris ejus infectione, nam nòsti esse pessimum.

B. Atqui non sequor sponte, accurit ad me undique.

Do not you remember that the Master doth admonish us so often about avoiding evil Companions?

I remember well.

Yet you neglect his Admonitions.

In what do I seem to you to neglect them?

I will tell you, provided you hear attentively.

Tell me, I pray, I will hear very attentively.

Will you never beware of that Cheat?

Why should I beware?

Lest you should be corrupted by this Infection, for you know that he is very bad.

But I do not follow him of my own accord, he runs to me from all Parts.

B. Nimirum, quia novit
te habere pecuniam, et dare
libenter et sæpe.

A. Quid igitur suades
mibi facere?

B. Dic semel et seriò, et
quasi irato animo, Quid vis,
amice? cur sequeris me
ubique? omnes clamitant
te esse pessimum, ac nolunt
esse tui sodales; proinde
mitte me posthac, quæso,
ne cædar virgis palam tuâ
causâ.

A. Quid si velit respon-
dere aliquid?

B. Abrumpe illius sermo-
nem, atque abi celeriter.

A. Ago tibi gratias
quòd monueris me tam fide-
lier.

To wit, because he knows
you to have Money, and to
give willingly and often.

What then do you per-
suade me to do?

Say once and seriously,
and as it were with an an-
gry Mind, What do you
mean, Friend? Why do you
follow me every where? all
cry out that you are very
bad, and will not be your
Companions; therefore let
me alone hereafter, I pray,
lest I should be beaten with
Rods openly for your Cause.

What if he should an-
swer something?

Break off his Discourse,
and go away quickly.

I give you Thanks that
you have admonished me so
faithfully.

COLL. LVI.

A. Quid egisti per hos
quindecim dies?

B. Ministravi matri quæ
ægrotabat.

A. Ain' tu?

B. Sic est profectò.

A. Quo morbo labora-
bat?

B. Tertianâ febre.

What have you done for
these fifteen Days?

I waited on my Mother
who was sick.

Say you so?

So it is truly.

With what Disease did
she labour?

With a tertian Ague.

A. Convaluitne?

B. Convalescit paulatim,
gratia Deo.

A. Quis sanavit eam?

B. Summus medicorum.

A. Quis est ille?

B. Deus ipse.

A. Dubito nihil de hoc,
sed cujus operâ?

B. Domini Sarasini.

A. Is habetur peritissimus
medicinæ.

B. Ejus egregiæ curationes
quotidie probant id.

A. Quibus remediis usus
est in curandâ tuâ matre?

B. Medicamentis.

A. Intelligo illud satîs,
etiâ si tu taceas; sed dic
mibi planè quæ fuerint ista
medicamenta?

B. Sine me recordari
paulisper.

A. Dic mihi tandem quæ
reminisceris?

B. Duo nomina tantùm
occurrunt mihi, clysteres et
potiones.

A. Quid conferunt ista?

B. Eho, inepte, rogas
quasi ego sim peritus me-
dicinæ, itaque si cupis
scire amplius, quære ipse
ab iis potiùs qui profiten-

Is she recovered?

She recovers by little and
little, Thanks to God.

Who cured her?

The greatest of Physi-
cians.

Who is he?

God himself.

I doubt nothing of that,
but by whose Means?

Mr. Sarasin's.

He is reckoned very skilful
of Physick.

His remarkable Cures
every Day prove that.

What Remedies did he use
in curing your Mother?

Medicines.

I understand that suffici-
ently, although you should
hold your Tongue; but tell
me plainly what were those
Medicines?

Let me recollect a little.

Tell me at length what
you remember?

Two names only occur to
me, Clysters and Potions.

What good do those?

Ho, you Fool, you ask as
if I were skilled in Phy-
sick, therefore if you desire
to know more, ask yourself
of those rather, who pro-
fess

tur *ista*, hoc est, à medicis
et phàrmacopolis.

A. Ne succenseas mihi
obsecro.

B. Cur tu es adeò curiosus?

A. Ut ediscam aliquid
semper.

B. At vide interim ne
voceris percontator.

A. Tamen audi pauca.

B. Loquere.

A. Quandiu ægrotavit
mater?

B. Ferè duas hebdoma-
das.

A. Interea ubi erat pater?

B. Profectus erat Lugdu-
num ad mercatum.

A. Sed quâ horâ rediisti
in scholam?

B. Hodie manè.

A. Dedistine excusatio-
nem præceptori?

B. Dedi.

A. Quid respondit tibi?

B. Inquit bene factum;
sed ubi fuisti?

A. Heri ivi rus cum meo
patruo.

fes *these Things*, that is, of
the Doctors and Apothe-
caries.

Be not angry with me,
pray.

Why are you so curious?

That I may learn some
thing always.

But see in the mean time
you be not called a Busy-
body.

Yet bear a few Things.

Speak.

How long has your Mo-
ther been ill?

Almost two Weeks.

In the mean time where
was your Father?

He was gone to Lyons to
the Fair.

But at what Hour did
you return into the School?

To-day in the Morning.

Have you given your Ex-
cuse to the Master?

I have given it.

What did he answer
you?

He says well done; but
where was you?

Yesterday I went into the
Country with my Uncle.

B. Age videamus quid
simus reddituri secundâ horâ,
nam ego quodammodo sum
novus discipulus.

Come let us see what we
are to say at the second Hour,
for I in a manner am a new
Scholar.

C O L L. LVII.

A. Quid cogitas? cave
tibi obsecro.

What do you think of?
look to yourself, I beseech
you.

B. Quid caveam mihi?

Why should I look to my-
self?

A. Ne incidas in mor-
bum.

Lest you should fall into a
Distemper.

B. Ex quâ causâ?

From what Cause?

A. Ex intemperantiâ
lufus.

From Excess of Play.

B. Unde apparet peri-
calum?

Whence appears the Dan-
ger?

A. Quia totus aestuas, to-
tus inades sudore.

Because you are all in a
Heat, you are all wet with
Sweat.

B. Admones me rectè et
in tempore; profectò non
sentiebam.

You admonish me rightly
and in time; truly I did not
perceive it.

A. Desiste si audis me.

Give over if you will
hearken to me.

B. Quis respuat tam fi-
dele consilium?

Who would refuse so
faithful Advice?

A. Deterge faciem suda-
riolo, et indue te celeriter,
ne contrahas subitum fri-
gus.

Wipe your Face with your
Handkerchief, and clothe
you quickly, lest you should
catch a sudden Cold.

B. Habeo tibi gratiam,
nam sum obnoxius morbis.

I give you Thanks, for I
am liable to diseases.

A. Quid est causa ?

B. Infirmitas. valetudinis
meae ; nam vides quàm im-
becillo corpore sum.

A. Debes tantò magis
cavere tibi.

B. Novi istud probè, et
pater monet me sæpiissime :
sed quid agas ? sumus proni
naturâ in nostram perni-
ciem.

A. Non est serviendum
voluptati, sed consulendum
est valetudini temperantiâ.

B. Memini carmen Ca-
tonis in eam sententiam.

A. Ego memini quoquè ;
jam indutus es satis, non opus
est ut moreris hic diutius.

B. Vale, amiceissime mo-
nitor.

A. Vin' tu ut deducam te
domum ?

B. Nihil opus est, ego
bellè me habeo beneficio Dei.

What is the Reason ?

The weakness of my
Health ; for you see of how
weak a Body I am.

You ought so much the
more to take care of your-
self.

I know that well, and
my Father admonishes me
very often : But what can
you do ? we are prone by
Nature to our own Destruc-
tion.

We must not serve Plea-
sure, but we must consult our
Health by Temperance.

I remember a Verse of
Cato to that Purpose.

I remember it too ; now
you are dressed sufficiently,
there is no Need that you
should tarry here any longer.

Farewell, most friendly
Adviser.

Will you that I bring you
Home ?

There is no Need, I am
very well by the Kindness
of God.

C O L L. LVIII.

A. Obsecro te da mihi operam paulisper.

B. Quid est illud ?

A. Nescio quid incidit in meum oculum, quod me valde malè habet.

B. In utrum oculum incidit ?

A. In dextrum.

B. Vis inspiciam ?

A. Inspice, obsecro te.

B. Aperi quantum potes, et tene immotum.

A. Non possum continere à nictu.

B. Mane, egomet tenebo, sinistrâ manu.

A. Ecquid vides ?

B. Video aliquid minutum.

A. Exime, quæso, si potes.

B. Exemi.

A. O bene factum ! quid est ?

B. Cerne tu ipse.

A. Est mica pulveris.

B. Et quidem aded exigua ut vix possit cerni.

I pray thee give me thy Help a little.

What is that ?

I know not what has fallen into my Eye, that troubles me very much.

Into which Eye has it fallen ?

Into the Right.

Would you that I should look into it ?

Look into it, I pray thee.

Open it as much as you can, and hold it unmoved.

I cannot keep it from twinkling.

Stay, I will hold it with my left Hand.

Do you see any Thing ?

I see some little Thing.

Take it out, I pray, if you can.

I have taken it out.

O well done ! what is it ?

See you yourself.

It is a Bit of Dust.

And indeed so small that it can hardly be discerned.

A. Vide

A. Vide quantum doloris tam exigua res adferat oculis.

B. Haud mirum quidem, nam nullum de exterioribus membris dicitur esse tenerius oculo.

A. Inde etiam fit, ut experiamur nihil esse charius nobis.

B. Deus approbat hoc, cum loquens de sua charitate in Judeos, sic ait, Qui tangit vos, tangit pupillam oculi mei.

A. Nonne meus oculus rubet?

B. Aliquantulum, quia fricuiisti.

A. Credin' dolere mihi adhuc?

B. Quidni credam, qui expertus sum talem molestiam toties?

A. Experientia est magistra rerum.

B. Ita dicitur vulgò.

A. Quid præmii dabo isti medico pro labore?

B. Quantum pacti sumus.

A. Conclusio est brevis, ergo nihil; sed tamen habeo tibi gratiam.

See how much Pain so small a Thing may bring to the Eyes.

No wonder indeed, for none of the outward Members is said to be more tender than the Eye.

Thence also it is that we experience nothing to be more dear to us.

God approves this when speaking of his Love towards the Jews, he thus says, He that toucheth you, toucheth the Pupil of my Eye.

Is not my Eye red?

A little, because you have rubbed it.

Do you think it pains me yet?

What should I not think, who have experienced such Trouble so often?

Experience is the Mistress of Things.

So is said commonly.

What Reward shall I give to that Physician for his Labour?

As much as we have bargained for.

The Conclusion is short, therefore nothing; but yet I give you Thank.

C O L L. LIX.

A. Quid agebas modò cum
præceptore?

B. Si cupis scire, percon-
tare illum.

A. Cur celas me?

B. Ne facias palam.

A. Non rogo te, crede
mibi, ut proferam id, nam
quid proficerem?

B. Quamobrem igitur
rogas tam cupidè?

A. Ut gaudeam tacitus
mecum, si audiêris quid bo-
ni.

B. Itane venis paratus,
ut extorqueas à me, quod
creditum est mihi uni, id-
que à præceptore?

A. Quod dixeris mihi,
dixeris surdo et muto.

B. Ego committam me-
um tergum in tuam fidem?

A. Potes profectò, et qui-
dem sine periculo.

B. Nunquam dices tam
commode ut persuadeas mi-
hi istud.

What were you doing just
now with the Master?

If you desire to know, ask
him.

Why do you conceal it
from me?

Lest you should make it
publick.

I do not ask you, believe
me, that I may disclose it, for
what should I profit?

Why then do you ask so
desirously?

That I may rejoice silent-
ly with myself, if you shall
have heard any Good.

Do you so come prepared
to extort from me what was
trusted to me alone, and that
by the Master?

What you shall say to me,
you shall say to one deaf and
dumb.

Shall I commit my Back
to your Credit?

You may truly, and in-
deed without Danger.

You will never speak so
aptly as to persuade me
that.

A. Dabo

A. Dabo *fidem*, me *tacitum*.

B. Etiam si *juraveris* sanctissime *ter* quaterve, *non prodam*, proinde *desiste* percontari.

A. Hem, *ubi* est *nostra* amicitia?

B. Nescis *illud* dictum *sapientis*, Quod *velis* esse *tacitum* dixeris *nemini*?

A. Audivi *aliquoties*, sed quod dictum sit *amico* videtur dictum *nemini*, nam *amicus* est quasi *alter idem*.

B. Dicet *eadem* tibi qui *volet* *scire* ex te, et item *alius*, atque *ita* perveniet *ad aures* omnium; itaque si *vis* me esse *amicum* tibi *postea*, *missum* me *facito*.

A. Non sum *imperator* ut te *missum* *faciam*.

B. Pergin' esse *molestus*?

A. Malim *abire* quam *exhibere* tibi *molestiam*.

I will give *my Faith*, I will hold *my Tongue*.

Although you should swear most solemnly *three* or *four* times, I will not disclose it, therefore *desist* asking.

How, *where* is our *Friendship*?

Do not you know *that* Saying of the *wise Man*, What you would have to be concealed tell *nobody*?

I have heard it *several* times, but *what* is said to a *Friend*, seems said to no *Body*, for a *Friend* is as it were *another self*.

He will say *the same* Things to you, who would know of you, and likewise *another*, and so it will come to the *Ears* of all; therefore if you will have me be a *Friend* to you hereafter, *discharge* me.

I am not a *General* that I should *discharge* you.

Do you go on to be *troublesome*?

I had rather go away than give you *Trouble*.

COLL. IX.

A. Ubi est natu maximus frater?

B. Ivit in militiam.

A. Quis ais, in militiam?

B. Sic res est.

A. Valedixit literis igitur?

B. Jampridem tædebat eum literarum.

A. Quid ita?

B. Nescio, nisi quia volebat vivere liberius.

A. Quare pater permisit?

B. Profectus est, patre absente, matre invitâ.

A. O miserum adolescentem!

B. Imò verò miserrimum.

A. Quid faciet?

B. Id quod cæteri qui sequuntur illud genus vitæ: nempe spoliabit, rapiet, ludet alea, potabit, scortabitur.

A. Estne isthæc vita militum?

B. Omnino.

Where is your eldest Brother?

He is gone to the War.

What say you, to the War?

So the Thing is.

Has he bidden farewell to Learning then?

Long since he was weary of Learning.

Why so?

I know not, unless because he had a mind to live more freely.

Why did your Father permit him?

He went, my Father being absent, my Mother unwilling.

O miserable Youth!

Yes indeed very miserable.

What will he do?

That which others who follow that kind of Life: that is, he will pillage, plunder, play at Dice, drink and whore.

Is that the Life of Soldiers?

Wholly.

A. Unde

A. Unde scis istud ?

Whence know you that ?

B. Audivi nuper ex Patre
cùm cœnaremus.

I heard lately of my Fa-
ther when we were at Sup-
per.

A. Quorsum narrabat
talia ?

Why did he talk such
Things ?

B. Docebat nos nihil esse
tutius quàm timere Deum,
qui custodit parvulos, et in-
ducit eos paulatim in rectam
viam.

He taught us that no-
thing is more safe than to
fear God, who keeps little
ones, and brings them by
little and little into the right
Way.

A. Præceptor ipse admo-
net nos sæpe de his rebus.

The Master himself ad-
monishes us often of these
Things.

B. Debemus esse tantò
magis solliciti ut amemus pa-
rentes et præceptores, quo-
rum operâ Deus utitur ad
nostram institutionem.

We ought to be so much
the more solicitous that we
love our Parents and Mas-
ters, whose Service God uses
to our Instruction.

A. Utinam præstemus u-
trisque quod ipse præcipit
nobis in suâ lege.

I wish that we may per-
form to both what he com-
mands us in his Laws.

B. Itâ Deus faxit.

So God grant.

COLL. LXI.

A. Fuistine hodie in so-
ro ?

Have you been To-day in
the Market ?

B. Fui.

I have been.

A. Quando ?

When ?

B. Post sacram concio-
nem.

After the holy Sermon.

A. Quid emisti nobis ?

What have you bought for
us ?

B. Ferè

B. Ferè nihil.

A. Sed quid?

B. Butyrum.

A. Quanti?

B. Quadrante.

A. Tantillum!

B. Non ausus sum emere
amplius.

A. Quid timebas?

B. Ne non esset bonum.

A. Fecisti prudenter satis.

B. Cur dicis istud?

A. Quia malim te esse ti-
midiozem in hac re quàm
audaciozem.

Sed nunquid emisisti præ-
terea?

B. Nihil.

A. Eho, nihilne?

B. Nihil prorsus.

A. Vah, quàm parcè op-
sonatus es nobis!

B. Quid aliud potuissim
emere?

A. Quasi nescias quibus
tibus soleam oblectari.

B. Scio te amare mollius-
culum caseam, et pyra, et
alios recentes fructus.

A. Dicis rectè, cur igi-
tur non emisisti?

Almost nothing.

But what?

Butter.

For how much?

A Farthing.

So little!

I durst not buy more.

What did you fear?

Lest it should not be good.

You have done prudently
enough.

Why do you say that?

Because I had rather you
to be too timorous in this
Matter than too bold.

But have you bought any
Thing beside?

Nothing.

Ho, nothing?

Nothing at all.

Fie, how sparingly you
have made Provision for us!

What else could I buy?

As if you did not know
with what Meats I use to be
pleased.

I know that you love soft
Cheese and Pears, and
other fresh Fruits.

You say rightly, why
then have you not bought?

B. Caseus erat carior pro
nostrâ pecuniolâ.

A. Quid fructus?

B. Alii non erant maturi
satîs; dubitabam de aliis
essentne boni.

A. Miser, non poteras
gustare?

B. Atquî istæ mulieres
permittunt gustare nihil, nisi
affirmes te empturum.

A. Nihil mirum, nam
multi gustarent animi causâ
tantum, esto igitur sapien-
tior aliàs.

B. Quomodo?

A. Si videris aliquem
pulchrum fructum, eme ali-
quantulum denariolo, ut fa-
cias periculum.

B. Quid tum?

A. Si placuerit tibi, tum
emito ampliùs; sin minùs,
relinquito, et conferto te aliò.

B. Est bona cautio.

A. Memineris igitur, ut
utaris postea.

B. Ego, ut spero, memi-
nero diligenter; nunquid vis
præterea?

The Cheese was too dear
for our Money.

What the Fruits?

Some were not ripe
enough; I doubted of others
whether they were good.

Wretch, could you not
taste?

But those Women permit
you to taste nothing, unless
you affirm that you will buy.

No wonder, for many
would taste for their Fancy's
sake only, be thou therefore
wiser another time.

How?

If you see any fine Fruit,
buy some for a little Denier
that you may make Trial.

What then?

If it please you, then buy
more; but if not, leave it,
and betake you some where
else.

It is a good Caution.

You will remember then,
that you may use it after-
wards.

I, as I hope, shall remem-
ber diligently; would you
have any Thing more?

A. Ut cures ea quæ sunt
tui officii, ac deinde incum-
bas studiis.

That you would take care
of those Things, which are
your Duty, and then mind
your Studies.

C O L L. LXII.

A. Reverteris tantùm ho-
diè à villâ?

Are you returned but to-
day from the Village?

B. Tantùm hodiè, idque
paulò antè prandium.

But to-day, and that a
little before Dinner.

A. Atqui dixeras te fu-
turum illic modò biduum.

But you had said you
should be there only two Days.

B. Ita sperabam fore, et
sic pater promittebat.

So I hoped it would be,
and so my Father promised.

A. Quid obstitit igitur
quò minùs redièris citiùs?

What hindered then that
you returned not sooner?

B. Mater detinuit me,
tametsi obsecrabam eam cum
lacrymis, ut me missum fa-
ceret.

My Mother detained me,
though I besought her with
Tears, that she would let
me go.

A. Sed cur remorata est
te tam diù?

But why did she stay you
so long?

B. Ut comitarer eam in
reditu.

That I might accompany
her in her Return.

A. Quid agebas interea?

What did you do in the
mean Time?

B. Colligebam fructus cum
nostris rusticis.

I gathered Fruits with
our Country Folks.

A. Quos fructus?

What Fruits?

B. Quasi autumnales fruc-
tus non sint noti tibi, pyra,
mala, juglandes, castaneæ.

As if autumnal Fruits were
not known to you, Pears,
Apples, Walnuts, Chestnuts.

A. O jucunda exercitatio!

B. Non est solum jucunda, sed etiam frugifera.

A. Sed hoc est malum, quod interim fructus quinque aut sex pralectionum perit.

B. Non omnino perit spero, curabo pro viribus, ut recuperem aliquam ex parte.

A. Quid facies?

B. Describam quam diligentissime potero.

A. Et quid tum?

B. Ediscam ipsam orationem auctoris.

A. Sed non intelliges sensum ejus satis.

B. Interpretatio praeceptoris juvabit me, ut assequar sensum magnam ex parte.

A. Nec tamen id erit satis.

B. Tu aderis mecum (si placet) per otium, ut conferamus unam.

A. Faciam libenter equidem, sed istud non sufficiet.

O pleasant Exercise!

It is not only pleasant, but also profitable.

But this is bad, that in the mean time, the Fruit of five or six Lessons perished.

It did not perish quite I hope, I will take care according to my Ability, that I may recover it in some measure.

What will you do?

I will write them out as diligently as I can.

And what then?

I will get by Heart the very Text of the Author.

But you will not understand his Sense sufficiently.

The Translation of the Master will help me, that I may understand the Sense in a great measure.

Neither yet will that be enough.

You shall be with me (if you please) at your Leisure, that we may confer together.

I will do it willingly indeed, but that will not suffice.

B. Non

B. Non possum facere
amplius.

I cannot do more.

A. Quantum præstitisset
audire magistrum ipsum?

How much better had
it been to hear the Master
himself?

B. Sanè multò præstite-
rat; sed quando non conti-
git meâ culpâ, non possum
accusare meipsum in hac
parte.

Truly it had been much
better; but seeing it did
not happen by my Fault,
I cannot accuse myself in
this Part.

A. Dicis rectè; fac igitur
habeas bonum animum,
nam quod ego disputavi te-
cum pluribus verbis de hac
re, non feci, ideo, ut addu-
cerem te in desperationem,
sed totum illud profectum
est ex meo singulari amore
in te.

You say right; see then
that you have a good Cou-
rage, for that I disputed
with you in more Words
about this Matter, I did it
not, therefore, that I might
lead you into Despair, but
all that proceeded from my
singular Love towards you.

B. Illud non est dubium
mibi, quo fit ut habeam ma-
jorem gratiam tibi.

That is not doubtful to
me, whence it is that I give
the greater Thanks to you.

A. Sed ecce, tintinnabu-
lum vocat nos ad cœnam.

But lo, the little Bell calls
us to Supper.

C O L L. LXIII.

A. Audivi tuum patrem
venisse ad gymnasium ho-
die.

I have heard your Father
came to School to-day.

B. Audivisti verum.

You heard the Truth.

A. Quâ gratiâ venit?

On what Account came
he?

B. Ut numeraret pecuniam præceptorī pro alimentis meis, et simul ut commendaret me illi.

A. Nunquamne commendārat te antea?

B. Imò, sapissime.

A. Quid sibi vult istā tam frequenti commendatione?

B. Amat me.

A. Quid tum?

B. Ideo cupit me erudiri diligenter.

A. Quid si commendet ut vapules sapius?

B. Ea est fortasse causa sed quid tum? non diligit me propterea minùs.

A. Unde colligis istud?

B. Quia correctio est tam necessaria puero, quàm alimentum.

A. Dicis verum quidem, sed pauci judicant ita; nam est nemo quin malit habere panem quàm virgam.

B. Istud est naturale omnibus; quis negat? sed tamen poena est ferenda patienter, præsertim iusta poena.

That he might pay Money to the Master for my Board, and withal that he might recommend me to him.

Had he never recommended you before?

Yes, very often.

What doth he mean by that so frequent Recommendation?

He loves me.

What then?

Therefore he desires I should be taught diligently.

What if he recommend you to be whipt oftner?

That is perhaps the Cause, but what then? he doth not love me therefore the less.

Whence do you gather that?

Because Correction is as necessary to a Boy as Meat.

You say the Truth indeed, but few judge so; for there is no one, but but rather have Bread than a Rod.

That is natural to all who denies it? but yet Punishment is to be borne patiently, especially just Punishment.

A. Sic

A. Sic habemus in libello
moralium distichorum.

B. Quid si pœna sit in-
justa?

A. Ea quoguè est patienda
nihilominus.

B. Cujus causâ?

A. Propter Jesum Chris-
tum, qui tulit injustissimam
et acerbissimam mortem pro
nostris peccatis.

B. Utinam id veniat in
mentem, quoties patimur al-
iquid.

A. Præceptor monet nos
id sæpe, quoties occasio oc-
currit; sed narrat fabulam
surdis, ut est in proverbio.

B. Ergo demus operam, ut
simus diligentiores in poste-
rum.

A. Deus faxit.

So we have it in the
Book of moral Distichs.

What if the Punishment
should be unjust?

That also is to be borne,
nevertheless.

For whose sake?

For Jesus Christ, who
suffered a most unjust and
most bitter Death for our
Sins.

I wish that that may
come into our Mind as of-
ten as we suffer any Thing.

The Master admonisheth
us of that often, as often
as Occasion occurs; but he
tells a Story to the Deaf, as
it is in the Proverb.

Then let us do our En-
deavour, that we may be
more diligent for the Fu-
ture

May God grant it.

C O L L. LXIV.

A. Tu igitur es discessu-
ras cras, ut audio.

B. Cras si Dominus
permiserit.

A. Eho, cur tam citò?

B. Pater urget me.

You then are to go away
to-morrow, as I hear.

To-morrow, if the Lord
will permit.

How now, why so soon?

My Father urgeth me.

A. Imò *tu urges patrem.*

Nay *you urge your Father.*

B. Itane videtur *tibi?*
quomodo possum urgere patrem?

Doth it seem so *to you?*
how can I urge my Father?

A. Assiduâ *missione literarum.*

By continual *sending of Letters.*

B. Scripsi *semel tantum scholasticam vacationem instare.*

I writ *once only that the School Vacation was at hand.*

A. Quando *misisti literas?*

When *did you send the Letter?*

B. Superiore *hebdomade.*

The last *Week.*

A. Quo *die?*

On what *Day?*

B. Veneris.

Friday.

A. Quid *facies domi?*

What *will you do at home?*

B. Vindemia *instat, interim fructus sunt colligendi.*

The Vintage *is at hand, in the mean time Fruits are to be gathered.*

A. Poteras *expectare diem dimissionis.*

You might have *tarry'd till the Day of breaking up.*

B. Nescio *quando fit futurus.*

I know not *when it is to be.*

A. Spero *ad finem proximæ hebdomadis.*

I hope *at the end of the next Week.*

B. Sed *istud non est positum in nostro arbitrio.*

But *that is not put in our Pleasure.*

A. Nec *in præceptoris quidem.*

Nor *in the Master's indeed.*

B. Cujus *igitur?*

Whose *then?*

A. Dei *soli, qui gubernat consilia hominum suo nutu.*

Of God *alone, who governs the Counsels of Men by his own Pleasure.*

B. Atqui

B. Atqui *Satanas* videtur *gubernare* interdum.

A. Quantum *Deus* permittit *ipsi*: sed *relinquamus* ista *sapientioribus*.

B. Est *tutius*; nam *proverbium* monet, *Ne sutor ultra crepidam*.

A. Audivimus *istud* sæpe *ex præceptore*.

B. Idem quoque docuit nos sæpe *illam* *sententiam Pauli*, *Noli altum sapere sed time*.

A. Habet *etiam* *illud* *frequenter* in ore, *Ne quaesieris altiora*.

B. Sed audin' tu *signum* *dari ad cœnam*?

A. *Tintinnabulum* *ad hoc* *pulsat meas aures*.

B. *Eamus in aulam*.

A. *Salutabo te* *cras ante discessum*.

But *Satan* seems to govern sometimes.

As far as *God* permits him: But let us leave those Things to wiser People.

It is safer; for the *Proverb* admonisheth, That the *Shoemaker* go not beyond his *Last*.

We have heard that often of the *Master*.

The same also hath taught us often that *Saying of Paul*, Be not high minded, but fear.

He has also that frequently in his Mouth, *Seek not after too high Things*.

But do you hear the *Sign* given for *Supper*?

The *Bell* yet strikes my Ears.

Let us go into the *Hall*.

I will salute you to morrow before your *Departure*.

C O L L. LXV.

A. Cur *dispergebas* *pisa* *hic*?

B. Quando?

A. *Post prandium*.

Why did you scatter *Pease* here?

When?

After *Dinner*.

B. Faciebam *id* animi causâ.

A. Sed *unde* habuisti pisâ?

B. Accepi *è* conchâ; ubi *reposita* fuerunt, ut *coquerentur* crastino die.

A. Debuistine *facere* malum animi causâ?

B. Non putabam *id* esse malum.

A. An non est malum conculcare panem pedibus?

B. Nollem *facere* istud.

A. Cur nollès?

B. Quia panis est maximè necessarius nobis.

A. Deus creavit et pisâ et cæterea quæ eduntur, in nostrum usum.

B. Non ignoro illud, quin etiam vescor pisibus libenter, si sint bene cocta et condita.

A. Proterea, nollèsne abuti tuis rebus?

B. Minime.

A. Tantò minùs debes abuti alienis.

B. Intellego istud satis.

I did it for my Fancy's sake.

But whence had you those Pease?

I took them out of a Tray, where they were laid up, that they might be boiled to-morrow.

Ought you to do Mischief for your fancy's sake?

I did not think it to be Mischief.

Is it not Mischief to trample Bread under Foot?

I would not do that.

Why would you not?

Because Bread is very necessary to us.

God has created both Pease and other Things which are eaten for our Use.

I am not ignorant of that, moreover I eat Pease willingly, if they be well boiled and seasoned.

Besides, would you abuse your-own Things?

No.

So much the less ought you to abuse other Mens.

I understand that sufficiently.

A. Ergo non fecisti rectè.

Then you have not done right.

B. Non rectè, fateor, tamen non malo animo.

Not right, I confess, yet not with an evil Mind.

A. Cur fecisti igitur?

Why did you do it then?

B. Mea ineptia incitavit me ad illud.

My Foolishness incited me to it.

A. Quid meruisti?

What have you deserved?

B. Plagas.

Stripes.

A. Dicis rectè; sed opinor, non ex animo.

You say well; but I suppose, not from your Mind.

B. Imo certe: ne accuses me, oro.

Yes indeed: Do not accuse me, I pray.

A. Quandoquidem sciteris sponte, non accusabo; nam præceptor dixit sapissime, se velle sic.

Seeing you confess of your own accord, I will not accuse you, for the Master has said very often, that he would have it so.

B. Quid ille dixit?

What has he said?

A. Ut disceramus neminem ad eam de istis levioribus, qui agnoverit culpam libens.

That we should carry no Body to him about these smaller Matters, who shall have acknowledged his Fault willingly.

COLL. LXVI.

A. Quo genere ludi exercuisti te hodie?

In what Kind of Game have you exercised yourself to-day?

B. Ludo juglandium.

In the Game of Walnuts.

B. Faciebam *id* animi causâ.

A. Sed *unde* habuisti pisâ?

B. Accepi *è conchâ*, ubi *reposita fuerunt*, ut *coquerentur* crastino die.

A. Debuistine *facere* malum animi causâ?

B. Non putabam *id* esse malum.

A. An non est *malum* conculcare *panem* pedibus?

B. Nollem *facere* istud.

A. Cur *nolles*?

B. Quia *panis* est *maximè* necessarius nobis.

A. Deus *creavit* et *pisâ* et *cæterea* quæ *eduntur*, in nostrum *usum*.

B. Non ignoro *illud*, quin etiam *vescor* *pisâ* libenter, si *sint* bene *cacta* et *condita*.

A. Præterea, *vell. sine* *abuti* *tuis* *rebus*?

B. Minime.

A. Tanto *minùs* debes *abuti* *alienis*.

B. Intelligo *istud* *tatis*.

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In the Game of Walnuts.

A. Ecquid lucri fecisti?

Have you won any thing?

B. Imo, *perdidi.*

Nay, *I have lost.*

A. Tum fortuna fuit *ad-*
versa tibi.

Then *Fortune* was *ad-*
verse to you.

B. Nescio *quæ* fortuna,
tantum scio *id* accidisse meâ
culpâ, *sed* Deo *volente* ita.

I know not *what* For-
tune, only I know *that* hap-
pened by my Fault, but God
willing so.

A. Cur Deus *id* voluit?

Why would God have
it so?

B. Fortasse *ut* hinc *dis-*
eam ferre *graviora* quum
acciderint.

Perhaps *that* thence I may
learn to bear more grievous
Things when they shall hap-
pen.

A. Quasi Deus curet *lu-*
siones puerorum.

As if God regarded the
Playing of Boys.

B. Curat *profectò*, quin-
etiam, *nihil* fit in *naturâ*
rerum *sine* *divinâ* provi-
dentiâ.

He doth regard them
indeed, moreover, nothing
is done in the Nature of
Things without the Divine
Providence.

A. Siccine philosopha-
ris? *quisnam* docuit te *istâ*?

Do you so philosophize?
who taught you those
Things?

B. Nonne tute audivisti
ex nostro concionatore?

Have not you yourself
heard it of our Preacher?

A. Potest fieri, *ut* audi-
verim, *sed* *quid* agam?
memoria est *fluxa.*

It may be, that I have
heard it, but *what* shall I
do? my Memory is weak.

B. Nimirum, *quia* non
exerces.

That is, *because* you do
not exercise it.

A. Quomodo est exer-
cenda?

How is it to be exerci-
sed?

B. Primùm *diligenti* at-
tentione, *hoc* est, *adverten-*
do *diligenter* *ad* ea *quæ* audi-
vimus aut *legimus*; deinde

First by *diligent* Atten-
tion, *that* is, by *adverting*
diligently to those Things
which we have heard, or
repetendo

repetendo eadem sæpe; denique, docendo alios ea quæ didicimus.

A. *Ista inculcantur nobis sæpe à præceptore, sed (me miserum!) quàm supina est hæc negligentia mea!*

B. *Sic sumus omnes, nisi ille Spiritus Dei excitet nos.*

A. *Quid faciam igitur?*

B. *Expergiscere, precare Deum assidue, esto vigilans, fugito prævos, versare cum bonis.*

A. *Quid consequar tandem?*

B. *Rogas? si assueveris istis moribus, Dominus Deus miserebitur tui suâ clementiâ, et senties tuum animum mutatum brevè.*

A. *O quàm opportunus fuit hic congressus! Obsecro te, ut colloquamur sæpius.*

read; then by repeating the same often; lastly, by teaching others those Things which we have learnt.

These Things are inculcated in us often by the Master, but (woe's me!) how gross is this Negligence of mine!

So we are all, unless that Spirit of God excite us.

What shall I do then?

Awake, pray to God continually, be vigilant, avoid the bad, converse with the Good.

What shall I get at length?

Do you ask? if you shall accustom yourself to these Manners, the Lord God will pity you in his Clemency, and you will perceive your Mind changed shortly.

O how opportune was this Meeting! I beseech you, that we may talk together oftener.

C O L L. LXVII.

A. Demiror tuam negligentiam.

B. In quâ re tandem?

A. Quòd non curas te diligentius.

B. Ego curo me fortasse nimis, edo, bibo, dormio satis, præterea pecto capillum, lavo manus, faciem, dentes, oculos, hæc manè præcipuè; quin etiam, cum tempus postulat, exerceo corpus, relaxo animum, et ludo cum cæteris: quid vis amplius.

omittamus

A. Mittimus ista; ea non sunt quæ reprehendo in te.

B. Quid igitur?

A. Circumspice vestimenta tua à calce ad verticem, invenies nihil integrum, omnia sunt lacerata et obsoleta, ista profectò non decent vestrum genus.

B. Loqueris equidem ut libet, quòd si haberes pa-

I wonder at your Negligence.

In what Thing at length?

That you do not take care of yourself more diligently.

I take care of myself perhaps too much, I eat, drink, sleep enough, besides I comb my Hair, I wash my Hands, Face, Teeth, Eyes, these in the Morning especially; moreover, when the Time requires, I exercise my Body, I unbend my Mind, and play with the rest: what would you more?

Let us omit those Things; they are not what I reprehend in you.

What then?

Look about your Cloaths from Heel to Crown, you will find nothing whole, all are torn and worn out, those Things truly do not become your Extraction.

You talk indeed as you please, but if you had your Parents

rentes tam procul remotos, fortasse non esses elegantior; si haberem pecuniam, non paterer me esse usque adeo pannosum.

A. Nec ideo cares negligentia, nam cur non petis mutuo alicunde?

B. Unde peterem?

A. Si non aliunde, certe posses à præceptore.

B. Quid si nollet dare?

A. Denegat nulli è domesticis discipulis, si quidem videt esse opus.

B. Non ignoro istud, sed sum verecundior.

A. Ah! iste est rusticus pudor.

B. Tamen malo esse verecundus, quam impudens.

A. Verecundia (ut quidam dixit) est bonum signum in adolescente, sed mediocritas est adhibenda ubique.

B. Ego sum eo ingenio, ut verear offendere quempiam.

A. Laudo ingenium, sed est modus in rebus; nam ille metus offendendi debet habere locum in turpibus re-

Parents so far removed, perhaps you would not be finer; if I had Money, I would not suffer myself to be so ragged.

Nor therefore are you void of Negligence, for why do not you borrow somewhere?

Whence should I borrow?

If not elsewhere, certainly you might of the Master.

What if he should not give me?

He denies to none of the domestic Scholars, if indeed he sees there be need.

I am not ignorant of that, but I am too bashful.

Ah! that is a clownish Bashfulness.

Yet I had rather be bashful than impudent.

Bashfulness (as one said) is a good Sign in a Youth, but a Mediocrity is to be used every where.

I am of that Temper, that I am afraid to offend any one.

I commend your Temper, but there is a Measure in Things; for that Fear of offending ought to have Place

bus, aut indecoris, sed video nihil tale hic. Est usitatum in societate hominum ut indigeant mutuâ operâ; quis igitur dabit mihi vitio si petam ab amicis?

B. *Nemo reprehendet, nisi fortasse velis abuti ejusmodi rebus.*

A. *Sed tu (quantum ego novi te) nolles abuti.*

B. *Apagē istum abusum, habeo tibi maximas gratias pro tuo consilio.*

Place in base Things, or indecent, but I see no such Thing here. It is usual in the Society of Men, to want mutual Help, who therefore will impute it to me as a Fault, if I borrow of my Friends?

No body will blame you, unless perhaps you would abuse such Things.

But you (as far as I know you) would not abuse them.

Fie upon that Abuse, I give you very great Thanks for your Advice.

C O L L. LXVIII.

A. *Adfuiſtine concioni sacræ hodie?*

B. *Adfui.*

A. *Quis habuit concionem?*

B. *Dominus N——*

A. *Quotâ horâ incepit?*

B. *Septimâ.*

A. *Unde sumpſit thema?*

Were you present at the Sermon to-day?

I was present.

Who preached the Sermon?

Mr. N——

At what Hour did he begin?

At the Seventh.

Whence took he his Text?

B. Ex-

B. Ex Epistolâ Pauli ad Romanos.

A. Quoto capite?

B. Octavo.

A. Respondisti adhuc bene: nunc videamus quid sequatur: Ecquid mandasti memoriæ?

B. Nihil quod possum referre.

A. Nihil! cogita paulisper, et vide ne turberis, quin esto bono animo.

B. Certè possum reminisci nihil.

A. Ne verbum quidem?

B. Nihil prorsus.

A. Hem verbero! quid profecisti igitur?

B. Nescio, nisi quòd abstinui fortasse interim à malis.

A. Istud, quidem est aliquid si potuit fieri, ut abstinueris à malo omnino.

B. Abstinui quoad potui.

A. Fac esse ita, tamen non satisfacisti Deo, quum scriptum sit, declina à malo et fac bonum; sed dic mihi quæso, quâ gratiâ ivisti illuc potissimum.

Out of the Epistle of Paul to the Romans.

What Chapter?

The Eighth.

You have answered yet well: now let us see what may follow: Have you committed any Thing to Memory?

Nothing that I can say.

Nothing! think a little, and see you be not disturbed, but be of good Courage.

Indeed I can remember nothing.

Not so much as a Word?

Nothing at all.

Ho you Rogue! what have you profited then?

I know not, but that I have abstained perhaps in the mean time from evil Things.

That, indeed, is something, if it could be, that you shall abstain from Evil altogether.

I have abstained as much as I could.

Suppose it to be so, yet you have not satisfied God, seeing it is written, fly from Evil and do Good; but tell me, I pray, on what Account went you there chiefly?

B. Ut

B. Ut *addiscerem* aliquid.

That I might learn something.

A. Cur *non fecisti* istud?

Why did you not do that?

B. Non potui.

I could not.

A. Non potuisti, *nebulo!*
imò noluisti, aut certè non curasti.

You could not, you Rogue! nay, you would not, or certainly you did not care.

B. Cogor *fateri*.

I am forced to confess.

A. Quæ res *cogit* te?

What thing forceth you?

B. Mea conscientia, quæ accusat me apud Deum.

My Conscience, which accuseth me to God.

A. Dicis *rehtë*, utinam *ex animo*.

You say right, I wish from your Mind.

B. Equidem dico, *ex animo*.

Truly I speak from my Mind.

A. Potest fieri ita, *sed* age, quæ fuit causa quamobrem mandaveris nihil memorie?

It may be so, but come, what was the Reason why you committed nothing to Memory?

B. Mea negligentia; nam non audiebam diligenter.

My Negligence; for I did not hear diligently.

A. Quid faciebas igitur?

What did you do then?

B. Identidem dormiebam.

Now and then I slept.

A. Ita soles; sed quid agebas in reliquo tempore?

So you use; but what did you do in the rest of the Time?

B. Cogitabam mille ineptias, ut pueri solent.

I thought of a thousand Fooleries, as Boys are wont.

A. An tu es adèd puer ut non deleas esse attentus ad audiendum verbum Dei?

Are you so much a Child that you ought not to be attentive to hear the Word of God?

B. Si *essẽm* attentus, pos-
sem proficere aliquid.

A. Quid igitur meruisti?

B. Verbera.

A. Meruisti *profectò*, id-
que *largissimè*.

B. Confiteor *ingenuè*.

A. Para te ad recipien-
das plagas.

B. Ah! *magister*, ignosce
obsecro, peccavi, fateor, sed
ex nullâ malitiâ.

A. Quid facies igitur si
ignovero tibi?

B. Faciam meum officium
posthac ut spero.

A. Addendum erat, Deo
juvante.

B. Imò, *magister*, præ-
stabo meum officium *posthac*
Deo juvante.

A. Age, condono hanc
culpam tuis lachrymis, et
ignosco tibi eâ lege ut me-
mineris tui promissi.

B. Ago tibi gratias, hu-
manissime præceptor.

A. Eris in maximâ gra-
tiâ apud me, si servaveris
promissâ.

If I *were* attentive, I
might profit something.

What then have you de-
served?

Stripes.

You have deserved in-
deed, and that very plenti-
fully.

I confess *ingenuously*.

Make ready yourself to
receive Stripes.

Ah! *Master*, pardon me
I pray you, I have done
amiss, I confess, but from
no ill Purpose.

What will you do then,
if I shall pardon you?

I will do my Duty here-
after, as I hope.

You should have added,
God helping.

Yes, *Master*, I will per-
form my Duty hereafter,
God helping.

Well, I forgive this Fault
to your Tears, and I pardon
you upon this Condition, that
you be mindful of your Pro-
mise.

I give you Thanks, most
humane Master.

You will be in very great
Favour with me, if you
will keep your Promise.

C O L L. LXIX.

A. Non possum *mirari* satis te non esse diligentio-
rem.

B. In quâ re *videor* tibi
esse negligens?

A. Quod *nunquam* ferè
ades in tempore mane, at-
que inde fit ut noteris in ca-
talogo penè quotidie: cur es
adeo somnulosus?

B. Sic *est* mea natura.

A. Corrige *istam* natu-
ram, id est, *vitium* naturæ.

B. Nihil *emendatur* dif-
ficiliùs, quàm naturale *vi-*
tium.

A. Omnia *vitia* ferè *sunt*
naturalia nobis, et nisi bo-
nitas Dei servaret nos, esse-
mus omnes sceleratissimi.

B. Quid igitur faciendum
est?

A. Pugnandum est *forti-*
ter cum vitiis nostris.

B. Sub quo duce?

A. Deo ipso.

I cannot wonder suffici-
ently that you are not more
diligent.

In what Thing do I seem
to you to be negligent?

That you never almost
are in Time in the Morn-
ing, and thence it comes to
pass that you are set down
in the Bill almost every
Day: Why are you so
sleepy?

So is my Nature.

Correct that Nature, that
is, the Fault of Nature.

Nothing is mended more
difficultly, than a natural
Fault.

All Vices almost are na-
tural to us, and unless the
Goodness of God kept us,
we should be all very
wicked.

What then is to be done?

We must fight bravely
with our Vices.

Under what Comman-
der?

Under God himself.

B. Qui-

B. Quibus armis?

With what Arms?

A. Divinis et spiritualibus.

Divine and Spiritual.

B. Ubi inveniuntur?

Where are they found?

A. In Epistolâ sancti Pauli ad Ephesios.

In the Epistle of Saint Paul to the Ephesians.

B. Quoto capite?

In what Chapter?

A. Sexto.

In the Sixth.

B. Quid si non intellexero locum per me?

What if I shall not understand the Place by myself?

A. Non intelliges, satis scio, sed præceptor erit consulendus.

You will not understand it, I know well enough, but the Master will be to be consulted.

B. Quid si adfueris mecum?

What if you should be there with me?

A. Volo adesse, certum est, verum opportunitas captanda est.

I will be there, I am resolved, but an Opportunity is to be taken.

B. Capiemus consilium igitur aliàs de hoc.

We will take Counsel then another Time about this.

A. Quando erit istud?

When shall that be?

B. Proximo die Mercurii, si tibi placet.

Next Wednesday, if it please you.

A. Quotâ horâ?

At what Hour?

B. Primâ post meridiem.

At one after Noon.

A. Placet sententia.

The Resolution pleaseth me.

B. Nunc igitur discedamus.

Now then let us depart.

C O L L. LXX.

A. Vis emere hoc cingulum?

B. Cur emerem? unum est satis mihi; cur verò vis tu vendere?

A. Quia sunt mihi duo.

B. Tamen non licet vendere, nisi vis incurrere in pœnam.

A. Quid vetat me vendere meas res?

B. Habes nihil tuum adhuc.

A. Eho, nihil! unde probas istud?

B. Quia nondum es tui juris, sed sub potestate patris; denique, vis audire breviter istud non licere tibi?

A. Maximè, velim.

B. Est scholastica lex de hoc, cujus hæc est sententia, Pueri nec vendant nec alienent aliquid injussu parentum, qui fecerit contra plectetur verberibus.

Will you buy this Belt?

Why should I buy it? one is enough for me; but why will you sell it?

Because I have two.

Yet it is not lawful to sell it, unless you will incur Punishment.

What forbids me to sell my own Things?

You have nothing of your own yet.

How, nothing! whence do you prove that?

Because you are not yet at your own Disposal, but under the Power of your Father; finally, will you hear in short, that that is not lawful for you?

Yes, I would.

There is a School Law about this, of which this is the Purport. Boys may not sell nor alienate any Thing without the Leave of their Parents, he that shall do otherwise shall be punished with Stripes.

A. Non

A. Non ignorabam *istud*, sed *volebam* facere *periculum* an *esses* constans in *observandis* legibus.

B. Tu es *simulator* igitur.

A. Video *nihil* mali in *hac* *simulatione*. Num tu interpretaris *malè*?

B. Minimè *verò*, nihil enim *nocuisti* *mibi*.

A. Quid *si* *nocuisssem*?

B. Tulissem *æquo* *animo*, ut *deceat* *Christianum*.

A. Utinam *feramus* omnia *adversa* sic *propter* *Christum*, qui *nihil* non tulit *causâ* *nostræ* *salutis*.

B. Feremus *certè*, si *proponamus* *ejus* *exemplum* *semper* *ab* *oculos*.

A. Id *est* *quidem* *difficile*.

B. Imò *impossibile*, nisi *adjuvemur* *illius* *Spiritu*, quod *est* *impetrandum* *assiduè* *precibus*.

A. O *quam* *suavi* *sermone* *consumpsimus* *tantillum* *otii*!

I was not ignorant of that, but I wanted to make Trial whether you were constant in observing the Laws.

You are a Disssembler then.

I see nothing of Harm in this Dissimulation. Do you interpret it ill?

No indeed, for you have nothing hurt me.

What if I had hurt you?

I would have borne it with an equal Mind, as becomes a Christian.

I wish we could bear all Adversities so for Christ, who bore every Thing for the sake of our Salvation.

We shall bear them certainly, if we would set his Example always before our eyes.

That is indeed difficult.

Nay impossible, unless we should be helped by his Spirit, which Thing is to be obtained by constant Prayers.

O with how sweet Discourse have we spent this little Leisure!

C O L L. LXXI.

A. Quid vis ut dicamus, præceptor?

B. Dicite quisque suam sententiam ex novo Testamento.

A. Euge! nihil erit facilius nobis, habemus enim in promptu magnam copiam earum; vis ergo præceptor, ut incipiamus nunc?

B. Sanè velim, quando, ut ais, est vobis tanta copia.

A. Quis incipiet?

B. Tunc vis edere specimen hujus rei honoris tui causâ.

A. Faciam id libenter, sed Dei honoris causâ.

B. Laudo istud verbum, nam divinus honor et gloria est præferenda in omnibus rebus; eja incipe, si quid habes.

A. Nisi vestra justitia superaverit justitiam Scribarum et Phariseorum, non potestis ingredi regnum cælorum; quinto capite Matthæi.

What will you that we shall say, Master?

Say every one his Sentence out of the new Testament.

O brave! nothing will be easier to us, for we have in readiness great Plenty of them; will you then, Master, that we should begin now?

Truly I would, seeing, as you say, you have so great Plenty.

Who shall begin?

Will you give a Specimen of this Thing, for your Honour's sake?

I will do it willingly, but for God's Honour's sake.

I commend that Saying, for the Divine Honour and Glory is to be preferred in all things; well, begin, if you have any Thing.

Unless your Righteousness shall exceed the Righteousness of the Scribes and Pharisees, you cannot enter into the Kingdom of Heaven; in the fifth Chapter of Matthew.

*Deposito mendacio loqui-
mini veritatem quisque
proximo suo; quarto capite
ad Ephesios. Filii obedite
parentibus in omnibus, hoc
enim placet Domino; tertio
ad Colossenses.*

*B. Euge, bonum specimen,
videte, ut progressus respon-
deat, hoc est, ut pergatis in
posterum diligenter.*

*A. Qui dedit nobis prin-
cipium, idem dabit prospe-
ros successus.*

B. Ita est sperandum.

*A. Parate vos, ut matu-
remus prodire.*

*A. Aderimus, paratissimi
mox.*

*B. Sumite quisque suum
pallium, ut prodeatis ho-
nestius; sed heus, pueri.*

A. Quid, praeceptor?

*B. Videte ut adferatis
Psalms, cantabimus alicubi
in umbrâ.*

*A. Ita nostra ambulatio
fiet jucundior.*

*Putting away Lying, speak
Truth, every one to his Neigh-
bour; in the fourth Chapter
to the Ephesians. Children
obey your Parents in all
Things, for this pleaseth the
Lord; in the third to the
Colossians.*

*Well done, a good Proof,
see that your Progress an-
swer, that is, that you go on
for the future diligently.*

*He that hath given us a
Beginning, the same will
give prosperous Success.*

So it is to be hoped.

*Get yourselves ready,
that we may make haste
to go abroad.*

*We will be here very
ready presently.*

*Take everyone his Cloak,
that you may go abroad
more handsomely; but hark
ye, Boys.*

What, Master?

*See that you bring your
Psalms, we will sing some-
where in the Shade.*

*So our Walk will be
pleasanter.*

C O L L. LXXII.

*A. Fuistine hodie in
gymnasio?*

1

*Have you been to-day in
the School?*

B. Etiam

B. Etiam, *quid* tu agibas?

A. Eram occupatus domi.

B. Id evenit præter tuum morem, soles enim abesse rariùs.

A. Quàm possim rarissimè; *quid* autem actum est?

B. Nihil prorsus.

A. Habemus ergo remissionem?

B. Certò.

A. Quamobrem?

B. Propter hodiernum mercatum.

A. Quis dedit?

B. Ludimagister, tamen permissu rectoris.

A. Quid concessit?

B. Vacationem ab omni scholastico munere.

A. An, in totum diem?

B. A manè usque ad occasum solis; tametsi admonuit nos diligenter, et multis verbis quidem, ut cogitarem de negotio in otio, ne veniremus cras in ludum imparati.

A. Quid igitur faciemus? abutemur hoc otio?

Yes, *what* did you do?

I was *busied* at home.

That *happened* contrary to your Custom, for you use to be away *seldom*.

As *seldom* as I can; *but what* was done?

Nothing at all.

Have we *therefore* Leave to play?

Certainly.

What for?

Because of *this Day's* Fair.

Who gave it?

The Master, *but* by the Permission of the Governor.

What *kind* has he granted you?

A Freedom from all School Exercise.

What, for the whole Day?

From Morning until the Setting of the Sun; nevertheless he has admonished us diligently and in many Words, indeed, that we should think of our Business in our leisure Time, lest we should come tomorrow to School unprepared.

What *then* shall we do? shall we abuse this Leisure?

B. Id

B. Id minimè decet nostram ætatem.

A. Tu verò, quid paras facere?

B. Recipere me in musæolum, nisi placet tibi fortasse magis, ut prodeamus aliquò ambulatum sesquihoram.

A. Egone recusarem? imò est nihil quod magis velim nunc; nam interea tractabimus aliquem sermonem de literis, et exercebimus corpus.

B. Eamus igitur extra muros.

A. Quònam?

B. Usque ad ripam lacus.

A. Istud arridet mihi valde, sed tu expectabis me si placet.

B. Quamdiu?

A. Tantisper dum eo mutatum crepidas pro calceis.

B. Ubi vis expectari?

A. Ad Franciscanam Portam.

B. At vide ne fallas.

A. An ego fallerem amicum cum sciam fidem

That by no Means becomes our Age.

But you, what do you prepare to do?

To betake myself into my Study, unless it please you perhaps more, that we should go somewhere to walk for an Hour and a Half.

Should I refuse? nay there is nothing which I would rather now; for in the mean time we shall hold some Discourse about Learning, and shall exercise the Body.

Let us go then without the Walls.

Whither?

To the Bank of the Lake.

That pleases me very much, but you shall stay for me, if you please.

How long?

A little whilst I go to change my Slippers for Shoes.

Where will you be staid for?

At the Franciscan Gate.

But see you do not deceive me.

Should I deceive a Friend, when I know that Faith

esse servandum cum inimico?

B. Abi *festina*, ego legam *aliquid* interim, dum opperior te.

A. Adero *hic* mox.

Faith is to be kept *with an Enemy?*

Go *make haste*, I will read *something* in the mean time, *whilst* I stay for you.

I will be *here* presently.

C O L L. LXXIII.

A. Ergone abis *in patriam?*

B. Cogor *abire*, accersitus à *patre*.

A. Nunquamne es *reversurus?*

B. Non *spero*.

A. Quando es *profecturus?*

B. Cras, *ut opinor*.

A. Siccine relinquis *me igitur?*

B. Ita *est* necesse.

A. O me *miserum!* ubi et quando reperiam *talem* amicum, *talem* socium *meorum* studiorum?

B. Ne doleas; *esto* bono *anime*, Deus dabit tibi *melio-*

A. Ille *quidem* potest, *scio*, at ego vix *possum* sperare.

Do you go then *into your Country?*

I am forced *to go*, being sent for *by my Father*.

Are you never *to return?*

No, *I hope*.

When are you *to go?*

To-morrow, *as I think*.

Do you so leave *me* then?

So *it is* necessary.

O wretched me! *where* and *when* shall I find *such* a Friend, *such* a Companion of my Studies?

Do not grieve; *be* of good *Courage*, God will give you a *better*.

He *indeed* can, *I know*, but I scarce can hope it.

B. Noli affligere te tantopere obsecro, nam nostra amicitia non est interitura hac separatione corporum, quin potius accrescet magis; et absentes corpore erimus praesentes animis; quid, quantam vim speras epistolas habituras esse, quas dabimus ultro citroque? quid, quod noster amor sit jucundior illo mutuo desiderio?

A. Sunt verisimilia quæ dicis, sed interim meus dolor non lenitur.

B. Ah! reprime lachrymas.

A. Non queo præ dolore.

B. Siccine agis? an putas me tangi minore dolore? sed quid agas? patendum est divinæ voluntati; nunc recogita ipse, obsecro, ac para te potius ad cœnandum hilariter; colloquemur pluribus à cœnâ.

A. O quam tristis Divortium!

Do not afflict yourself so much I beseech you, for our Friendship is not about to perish by this Separation of Bodies, but rather will increase more; and being absent in Body we shall be present in Mind; what, how great Force do you hope Letters will have, which we shall send to and fro? what, that our Love will become pleasanter by that mutual Longing?

Those Things are likely which you say, but in the mean time my Grief is not assuaged.

Ah! refrain from Tears.

I cannot for Sorrow.

Do you do so? do you think me to be touched with less Sorrow? but what would you do? we must obey the Divine Will; now recollect yourself, I beseech you, and prepare yourself rather to sup merrily; we will talk in more Words after Supper.

O what a sad Separation is this!

C O L L. LXXIV.

A. Visne permanere in
istâ ignorantia?

B. Deus avertat!

A. Quid facies igitur?

B. Da mihi consilium
super hâc re.

A. Imprimis precare De-
um *sapissime* et ex animo;
deinde esto semper attentus,
hoc est, audito diligenter
quicquid docetur, sive præ-
ceptor loquatur sive tui con-
discipuli reddant aliquid;
postremò, cole charitatem
diligenter.

B. Quibus modis?

A. Lædito neminem, of-
fendito neminem, invideto
nemini, odio habeto nemi-
nem; sed contrâ, dilige om-
nes tanquam fratres, ac be-
nefacito omnibus quoad po-
teris.

B. Quid illa conferent ad
profectum studiorum?

A. Plurimum.

B. Quomodo?

A. Sic enim Deus il-
luminabit ingenium tibi,
augebit memoriam ac cæ-

Will you continue in that
Ignorance?

May God forbid!

What will you do then?

Give me Counsel upon
this Matter.

First pray to God very
often and from your Heart;
then be always attentive;
that is, hear diligently
whatsoever is taught, whe-
ther the Master should speak,
or your School-fellows repeat
any Thing; lastly, practise
Charity diligently.

By what Means?

Hurt no body, offend no
body, envy no body, hate no
body; but on the other
hand, love all as Brethren,
and do good to all as much
as you can.

What will those Things
contribute to the Proficiency
of my Studies?

Very much.

How?

For so God will en-
lighten your Understand-
ing for you, increase your
Me-

teras *dotas* animi; *denique*,
ito *promovebit tua studia*,
ut *facies majorem progressum*
in iis *indies*.

B. Sanè *das mihi opti-*
um consilium: *Utinam*
valeam perpetuò uti ad glo-
riam Dei, *ac referre tibi*
gratiam aliquando.

A. Non opto *ut referas*
mibi aliud gratiæ, *nisi ut*
laudes Deum sæpenumero,
et *persequaris honesta stu-*
dia semper.

Memory and the other
Gifts of the Mind; *lastly*,
he will so promote your
Studies, that you may make
a greater Progress in them
daily.

Truly you give me very
good Counsel: I wish I
may be able always to use
it to the Glory of God, and
to return you the Favour
some time.

I do not wish that you
should return me any other
Requital, but that you
would praise God often,
and follow commendable
Studies always.

COLL. LXXV.

A. Præceptor, *quid red-*
demus cras manè?

B. Dixi *palam hodie*
manè ante scholam missam.

A. At ego non *aderam*,
præceptor.

B. Roga *condiscipulos*,
nam si singuli vellent in-
terrogare me de rebus dictis
à me palam, *quæso quando*
esset finis? *itaque fac sis*
prudentialior posthac.

Master, *what shall we re-*
peat to-morrow Morning?

I said *openly to-day in*
the Morning, before School
was dismissed.

But I was not present,
Master.

Ask your School-fellows,
for if every one should ask
me about Things spoken by
me publickly, I pray when
would there be an End?
therefore see you be more
prudent hereafter.

A. Curabo.

I will take care.

B. Sed ubi fuisti?

But *where* was you?

A. Prœdiëram.

I was gone abroad.

B. Quid prœdiëras?

What *were* you gone *a-*
broad for?

A. Ut curarem aliquod
negotium, de quo pater scrip-
serat ad me.

That I might take care
of some *Business*, concern-
ing which my Father had
written to me.

B. A quo petivisti ve-
niam?

Of whom did you ask
Leave?

A. Ab hypodidascalo.

Of the Usher.

B. Cur non potius à me?

Why not rather of me?

A. Quia eras occupatus.

Because you *were* busy.

B. Quid agebam?

What *was* I doing?

A. Alloquebaris quosdam
honoratos viros in arca, qui
venerant te conventum.

You were talking to some
Gentlemen in the Yard,
who *were* come to confer
with you.

A. Abi, nunc recordor.

Go your ways, now I
remember.

C O L L. LXXVI.

A. Salve, Domine.

God save you, Sir.

B. Tu sis *salvus* quoquē.

Be you *safe* also.

A. Ludamus paulisper.

Let us play a little.

B. Quid ais, ineptule?
vix ingressus es scholam, et
loqueris jam de ludo?

What say you, you lit-
tle Fool? you are scarce
entered into the School,
and you talk already of
Play?

A. Ne irascaris, *quæso*.

Be not angry, I pray.

B. Non irascor.

I am not angry.

A. Cur

A. Cur ergo sic exclamas?

B. Accuso tuam stultitiam.

A. Non licet ludere igitur?

B. Imò, at cùm tempus est.

A. Vah! tu nimium sapias.

B. Utinam tantum sciperem satis; sed mitte me, quæso, ut repetam quæ red-denda erunt præceptori meo.

A. Dicis æquum; ego volo quoque repetere tecum, si tibi placet.

B. Eho! quid est hoc? quid sibi vult ista tam subita mutatio? nonne tu loquebaris modo de lusu?

A. Loquebar, quidem, sed non serio.

B. Cur simulabas?

A. Ut fabularer paucis tecum.

B. Quid illud prodest?

A. Rogas? nonne audisti ex præceptore?

B. Nunc non occurrit mihi; quid, inquam, prodest confabulari?

Why then do you cry out so?

I blame your Folly.

Is it not lawful to play then?

Yes, but when there is Time.

Ey! you are too wise.

I wish I were but wise enough; but let me alone, I pray, that I may repeat what is to be said to the Master by and by.

You say fair; I will also repeat with you, if you please.

Ho now! what is this? what meaneth that so sudden a Change? did not you speak just now of Play?

I did speak, indeed, but not seriously.

Why did you dissemble?

That I might talk a few Words with you.

What doth that profit?

Do you ask? have you not heard of the Master?

Now it doth not occur to me; what, I say, doth it profit to talk together?

A. Ad exercendos nos in Latinâ linguâ.

B. Profectò putas rectè, et ego amo te magis nunc.

A. Habeo tibi gratiam; age repetamus prælectionem, nam brevi præceptor aderit.

To exercise us in the Latin Tongue.

Truly you think right, and I love you the more now.

I give you thanks; come let us repeat our Lesson, for shortly the Master will be here.

C O L L. LXXVII.

A. Salve, præceptor.

B. Sis saluus; unde venis tam multò manè?

A. E nostro cubiculo.

B. Quando surrexisti?

A. Paulò ante sextam, præceptor.

B. Quid ais?

A. Sic est ut dico.

B. Tu es nimis matutinus, quis expergefecit te?

A. Meus frater.

B. An precatus es Deum?

A. Cùm primùm frater pexuit me, precatus sum.

B. Quomodò?

A. Flexis genibus et manibus conjunctis, dixi Dominicam præcationem cum gratiarum actione.

B. Quâ linguâ?

A. Anglicanâ.

God save you, Master.

Be you safe: Whence come you so early?

Out of our Chamber.

When got you up?

A little before six, Master.

What say you?

So it is as I say.

You are too early, who awaked you?

My Brother.

Have you prayed to God?

As soon as my Brother combed me, I prayed.

How?

On my bended Knees, and with Hands joined together, I said the Lord's Prayer with a Thanksgiving.

In what Tongue?

In English.

B. O

B. O factum bene! quis
misit te ad me?

A. Nemo.

B. Quid ergo?

A. Veni ultro.

B. Mi animule, quam
pulchrum est sapere! Non-
ne est jentandi tempus?

A. Nondum esurio.

B. Quid vis igitur?

A. Volo reddere quoti-
diana nomina, si placet tibi
audire me.

B. Quidni placeret? te-
nes memoriâ igitur?

A. Teneo.

B. Age, pronuncia.

A. Sed soles præire An-
glicè, et ego respondeo La-
tinè.

B. Mones bene. Penè
oblitus eram, responde igi-
tur.

O well done! who sent
you to me?

No body.

What then?

I came of my own ac-
cord.

My little dear, how fine
a thing it is to be wise. Is
it not breakfast time?

I am not hungry yet.

What will you then?

I will say the daily
Nouns, if you please to
hear me.

Why should it not please
me? do you retain them in
Memory then?

I do retain them.

Come, say.

But you use to go before
in English, and I answer
in Latin.

You admonish well. I
had almost forgotten, answer
then.

C O L L. LXXVIII.

A. Quando vis pran-
dere?

B. Ego prandi jam.

A. Quotâ horâ?

B. Sefquiôctavâ.

When will you dine?

I have dined already.

At what o'Clock?

At half an Hour past
Eight.

A. Prandetis tam manè igitur?

B. Sic silemus ferè in astate, vos autem quid facitis?

A. Non prandemus ante sesquidecimam, interdum ab undecimâ.

B. Papæ! cur non citius?

A. Pater est expectandus, dum redierit è curiâ.

B. Tu igitur non potes adesse in aulâ in cantione psalmorum.

A. Inter sum admodum raro. Exemptus sum ab eo munere.

B. Quis exemit te?

A. Præceptor, rogatu mei patris.

B. Habentne omnes senatorum filii ejusmodi privilegium?

A. Habent, modò patres jubent.

B. Nonne posset mater dare tibi prandium ante reditum patris è senatu?

A. Posset quidem, sed pater vult expectari à me.

Do you dine so early then?

So we use commonly in Summer, but you what do you do?

We do not dine before half an Hour past Ten, sometimes after Eleven.

O strange! why not sooner?

My Father is to be waited for, till he return from the Hall.

You then cannot be present in the Hall in the singing of Psalms.

I am there very seldom. I am exempted from that Task.

Who exempted you?

The Master, at the Request of my Father.

Have all Senators Sons that sort of Privilege?

They have, provided their Fathers order it.

Could not your Mother give you your Dinner before the Return of your Father from the Council?

She could indeed, but my Father will be waited for by me.

B. Quam.

B. Quamobrem?

A. Quia sic placet illi.

B. Nunc tacendum est mihi, nam oclufisti os mihi.

A. Cur tu es tam curiosus percontator?

B. Sum puer, et pueri semper cupiunt scire aliquid novi.

A. Fateor, at est modus in rebus, ut praeceptor docet nos scire.

B. Ergo discedamus, ut conseras te pransum.

A. Ignosce mihi, quæso, si offenderim quâ in re.

B. Ego peto idem abs te; ego, inquam, potius, qui potui offendere te meâ loquacitate, sed cogitans nihil mali interim.

What for?

Because so it pleases him.

Now I must hold my Tongue, for you have stopped my Mouth for me.

Why are you so curious an Enquirer?

I am a Boy, and Boys always desire to know something new.

I confess, but there is a Mean in Things, as the Master teacheth us often.

Then let us depart; that you may betake yourself to Dinner.

Pardon me, I pray, if I have offended in any Thing.

I desire the same Thing of you. I, I say, rather, who may have offended you by my Loquacity, but thinking nothing of Harm in the mean time.

C O L L. LXXIX.

A. Præceptor, licetne dicere pauca?

B. Loquere audacter.

A. Ego et mei condiscipuli fuimus affixi libris ferè hoc toto triduo; licetne relaxare animum paulisper ludo?

Master, may I speak a few Words?

Speak boldly.

I and my Schoolfellows have been fixed to our Books almost these whole three Days; may we relax our Mind a little by Play?

B. Dic igitur aliquam *Say then some Sentence.*
sententiam.

A. Interpone tuis interdum gaudia curis,
 Ut possis animo quemvis sufferre laborem.

B. Dic etiam Anglicos *Say also English Verses,*
versus, si tenes memoriâ. if you retain them in Me-
mory.

A. *Mix with thy Study sometimes chearful Sport,*
That better thou the Labour may'st support.

B. Quàm rectè dixisti *How rightly you have*
omnia! said all!

A. Gratia sibi Deo.

Thanks be to God.

B. Addendum erit ali-
quid posthac.

Something will be to be
added hereafter.

A. Quidnam, præceptor?

What, Master?

B. Qui dedit mihi inge-
nium et bonam mentem.

Who hath given me
Understanding and a good
Mind.

A. Sed quis docebit me
istâ verba?

But who will teach me
those Words?

B. Scribam ea tibi in
tuo commentariolo, ut edis-
cas; sed dic mihi, quæso,
quis docuit te istam oratio-
nem quam pronunciâsti?

I will write them for
you in your Note-Book, that
you may learn them out; but
tell me, I pray, who taught
you that Speech which you
have said?

A. Campanus dedit mihi
heri scriptam, et ego man-
davi memoriæ.

Campanus gave it me
Yesterday in Writing, and
committed it to Memory.

A. Profectò ego amo te
ob istam diligentiam.

Truly I love you for that
Diligence.

A. Age

A. Ago tibi gratias, præceptor; permittine igitur ut ludamus?

B. Sanè, abi, renuncia tuis condiscipulis.

A. Faciam.

B. Quid dices illis?

A. Id quod docuisti me aliquando.

B. Sed volo audire prius ex te.

A. Gaudete pueri, en affero vobis jucundum nuncium, ego impetravi vobis potestatem ludendi.

B. Euge, meministi probè, ito jam.

I give you Thanks, Master; do you permit then that we may play?

Truly, go your way, tell your School-fellows.

I will do it.

What will you say to them?

That which you taught me once.

But I will hear it first of you.

Rejoice Boys, lo I bring you pleasant News, I have got you Leave to play.

Well done, you have remembered well, go now.

C O L L. LXXX.

A. Nihilne est quod redamus hodie præceptori?

B. Nihil nisi de Rudimentis Grammaticæ.

A. Quidnam?

B. Inspice tuum libellum, invenies notas in quinque lectiones, quas præceptor præscripsit nobis.

A. Quando fuit istud?

B. Die Veneris horâ quartâ.

Is there nothing which we may say to day to the Master?

Nothing unless out of the Rudiments of Grammar.

What?

Look into your Book, you will find Notes upon five Lessons, which the Master has set us.

When was that?

On Friday at the fourth Hour.

A. At ego non interfui
tunc.

B. Ergo meruisti plagas.

A. Siccine judicas, severe
judex? eram occupatus
domi; nec aberam injussu
præceptoris.

B. Esto, sed tamen de-
buiſti poſtridie quæſſere quid
eſſet actum pridie.

A. Conſiteor meam cul-
pam; ſed cedo tuum librum,
quæſo, ut videam quid nobis
reddendum ſit.

B. Accipe, et eâdem o-
perâ ſignato quæ præſcripta
ſunt nobis à præceptore.

A. Faciam diligenter;
neque poſthac accuſabis me
negligentiæ, ut ſpero.

But I was not preſent
then.

Then you have deſerved
Stripes.

Do you judge ſo, you ſe-
vere Judge? I was buſy at
home; nor was I abſent
without the Leave of the
Maſter.

Be it ſo, but yet you
ought the Day after to en-
quire what was done the
Day before.

I confeſs my Fault; but
give your Book, I pray
that I may ſee what I
have to ſay.

Take it, and with the
ſame Labour mark what
has been ſet us by the
Maſter.

I will do it diligently;
nor hereafter ſhall you ac-
cuſe me of Negligence, as
I hope.

C O L L. LXXXI.

A. A quo emiſti iſtam
abartam?

B. A Fatino.

A. Eſtne bona?

B. Melior quàm iſta tua,
ut opinor.

A. Non miror.

B. Cur dicis iſtud?

Of whom did you emiſs
that Paper?

Of Fatinus.

Is it good?

Better than that of yours,
as I think.

I do not wonder.

Why do you ſay that?

A. Quia

A. Quia fortasse est
carior?

B. Nescio.

A. Quanti emisisti sca-
pum?

B. Solido et femisse.
Quanti tu emisisti?

A. Solido et plaris.

B. Quanti igitur?

A. Quinque quadranti-
bus.

B. Profecto non emisisti
malè.

A. Quinetiam mercator
dedit mihi auctarium.

B. Quodnam, quaeso?

A. Schedam bibulae char-
tae.

B. O me imprudentem,
qui oblitus sum petere!

A. Ego ne petivi qui-
dem, sed ille dedit mihi ul-
tro; et hoc, inquit, addo
tibi, ut revisas me.

B. Sic solent allicere
emptores.

A. Nec mirum, quisque
querit suum commodum.

B. Sed quid agimus, im-
memores hodierni pensi.

Because perhaps it is
dearer.

I know not.

For how much bought
you the Quire?

For a Shilling and a
half. For how much did
you buy?

For a Shilling and more.

For how much then?

For five Farthings.

Truly you have not bought
it badly.

Moreover the Trades-
man gave me Vantage.

What, I pray?

A Sheet of blotting Pa-
per.

O what a Fool was I,
who forgot to ask!

I did not so much as ask,
but he gave it me of his
own Accord; and this
quoth he, I give you besides,
that you may visit me again.

So they use to entice
Buyers.

And no wonder, every
one seeks his own Profit.

But what are we doing,
unmindful of this Day's
Task?

A. Est

A. Est exiguum, satis
temporis restat nobis.

It is a little one, enough
of Time remains to us.

C O L L. LXXXII.

A. Venitne tuus frater
Londino?

Is your Brother come
from London?

B. Venit heri ante me-
ridiem.

He came Yesterday be-
fore Noon.

A. Nihilne literarum
attulit tibi?

Did he bring no Letters
for you?

B. Nihil.

None.

A. Quid narrat de pa-
tre?

What doth he say of your
Father?

B. Ait, illum, Dei be-
neficio, convalescere pau-
latim.

He says, that he, by
God's Blessing, doth recover
by little and little.

A. Gaudeo sanè, ac pre-
cor Deum ut recuperet pris-
tinam valetudinem brevi;
sed nihil misit ad te?

I am glad of it truly,
and I pray God that he
may recover his former
Health shortly; but did he
send nothing to you?

B. Imo, pecuniam.

Yes, Money.

A. Euge, est nullus ju-
cundior nuncius.

Well done, there is no
pleasanter News.

B. Ita aiunt.

So they say.

A. Tu verò respondes sic,
quasi audias fabulam.

But you answer so, as
if you heard a Fable.

B. Quin audio pejus.

But I hear worse.

A. Quidnam?

What?

B. Merum mendacium.

An arrant Lie.

A. Egone mentitus sum?

Have I lied?

B. Non

B. Non dico *te esse mentitum, sed dixisti falsum.*

A. Ego non intelligo quid dicas.

B. Dabo operam ut intelligas.

A. Obsecro te.

B. Si nullus nuncius est jucundior quàm de pecuniâ allatâ nobis, quid ergo est evangelium Christi? quis nuncius est jucundior quàm gratia Dei, quam Christus attulit nobis per evangelium?

A. Fateor nihil esse jucundius evangelio, iis duntaxat qui credunt ei, et amplectuntur ex animo.

B. Equidem sic intelligo.

A. At ego loquebar de humanis et terrenis rebus, tu verò statim ascendisti ad cælum.

B. Ita boni concionatores solent.

A. Non putabam te esse theologum.

B. Dixi nihil nisi quod est tritum et notum omnibus.

I do not say that you have lied, but you said false.

I do not understand what you would say.

I will do my endeavour that you may understand.

I beseech you.

If no News be pleasanter than about Money brought to us, what then is the Gospel of Christ? what News is pleasanter than the Grace of God, which Christ hath brought us by the Gospel?

I confess that nothing is pleasanter than the Gospel, to those only who believe it, and embrace it from their Heart.

Truly, so I mean.

But I spoke of human and earthly Things, but you forthwith mounted up to Heaven.

So good Preachers use to do.

I did not think you to be a Divine.

I have said nothing but what is common and known to all.

A. Uti-

A. Utinam illud esset
adeò vulgare, ut omnes
crederent in Christum.

I wish *that* were so com-
mon, *that* all would be-
lieve in Christ.

B. Omnes nunquam cre-
dent.

All will never believe.

A. Quid prohibet?

What hinders?

B. Quia multi sunt vo-
cati, pauci verò electi, fi-
cut Christus ipse testatur.

Because many are called,
but few chosen, as Christ
himself witnesseth.

A. Vis inire magnam
gratiam apud me?

Will you enter into great
Favour with me?

B. Fecerim nihil liben-
tius, si quidem res ipsa sit
penes me; sed quid est in
quo possum commodare tibi?

I would do nothing more
willingly, if indeed the
Thing itself be in my Power;
but what is it in which I
can advantage you?

A. Da mutuò mihi de-
cem asses.

Lend me ten Pence.

B. Non habeo tantum
nunc, sed maiorem partem.

I have not so much now,
but the greater Part.

A. Quantum, quæso?

How much, I pray?

B. Nescio, nisi inspexe-
ro crumenam; ecce tibi
octo asses cum semisse.

I know not, unless I look
into my Purse; look here's
for you eight Pence with a
Halfpenny.

A. Accipio solos septem,
non enim volo evacuare te
prorsus.

I take only seven, for I
will not empty you altoge-
ther.

B. Refert parum, acci-
pe totum si vis.

It matters little, take
the Whole if you will.

A. Ago tibi gratias, cre-
do hoc pecuniæ fore satis meo
negotio, cum aliquantulâ
quam ipse habeo.

I give you Thanks, I
believe this Money will be
enough for my Business,
with the little which I my-
self have.

B. Ut libet.

A. Amo te de ista tam
exprompta benignitate.

B. Si possum quid aliud,
ne precas.

A. Reddam totum, Deo
volente, quam primam pa-
ter miserit ad me.

B. Ne sis magnopere so-
licitus, nondum est opus mi-
hi.

As you please.

I love you for that so
ready Kindness.

If I can do any Thing
else, do not spare me.

I will restore the Whole,
God willing, as soon as my
Father shall send to me.

Be not greatly concerned,
I have no need yet.

C O L L. LXXXIII.

A. Oro te, da mihi ex
tuo pane.

B. Non habeo nimis mi-
hi, tamen volo impertire
tibi.

A. Dabo tibi gratiam.

B. Non est quod agas
ob tantulam rem; sed dic,
quæso, cur non attulisti?

A. Quia erat nemo nos-
træ domi qui daret mihi.

B. Sed cur non accipis?

A. Non audeo, nisi ma-
ter det.

B. Facis bene, sed audi
bonum consilium.

I pray thee, give me
some of thy Bread.

I have not too much for
myself, yet I will impart
to thee.

I give thee Thanks.

You need not give far
so small a Matter; but
tell me, pray, why did not
you bring?

Because there was no
body at our House who
could give me.

But why do not you take
it?

I dare not, unless my
Mother give me.

You do well, but hear
good Counsel.

A. Au-

A. Ausculto ut audiam,
dic quæso.

B. Cum reliquæ mensæ
tolluntur post prandium, pe-
tito merendam, et recondito
eam in peram; ita fiet ut
nunquam venias inanis.

A. Autem quid suades
mibi de jentaculo?

B. Ut petas in exitu cæ-
næ, et facias idem quod
dixi tibi de merenda.

A. Nunquam vidi me-
lius consilium dari.

B. Fac igitur ut memine-
ris, et utere cum voles.

A. Utar equidem, quo-
ties erit opus.

I listen *that* I may hear,
tell me I pray.

When the Remains of the
Table are taken away after
Dinner, ask for your After-
noon's Repast, and put it
up in your Pocket; thus it
will be *that* you may ne-
ver come empty.

But *what* do you per-
suade me about Breakfast?

That you may ask for it
in the End of Supper, and
do the same which I told
you about the Afternoon's
Repast.

I never saw better Coun-
sel given.

See then that you remem-
ber it, and use it when you
will.

I will use it indeed, as
often as there shall be Need.

C O L L. LXXXIV.

A. Unde venis?

B. Domo.

A. Quid affers illinc?

B. Merandam.

A. Quis permisit tibi
exire?

B. Præceptor ipse.

Whence come you?

From home.

What do you bring from
thence?

My Afternoon's Repast.

Who permitted you to
go out?

The Master himself.

A. Quo-

A. Quomodo probabis istud?

How will you prove that?

B. Adeamus illum, ut consulamus.

Let us go to him, that we may consult him.

A. At vide quid agas.

But see what you do.

B. Timeo nihil in hac re.

I fear nothing in this Matter.

A. Esne adèd securus?

Are you so secure?

B. Qui dicit verum, debet timere nihil.

He that says Truth, ought to fear nothing.

A. Ista sententia est vera quidem, sed quotusquisque non mentitur?

That Sentence is true indeed, but what one of many does not lie?

B. Sum certus me nihil mentiri nunc.

I am sure I do not lie now.

A. Persuades mihi prope modum: abi, credo tibi, quia nunquam deprehendi te in mendacio.

You persuade me almost; go, I believe you, because I never caught you in a Lie.

B. Gratia sit Deo, quem precor ut custodiat me integrum et purum.

Thanks be to God, whom I pray that he would keep me upright and pure.

A. Utinam omnes precarentur ex animo.

I wish all would pray from the Heart.

B. Nunc recipe te, ut edas tuam merendam.

Now betake you, that you may eat your Afternoon's Repast.

C O L L. LXXXV.

A. Qui sunt victores hac hebdomade?

Who are Conquerors this Week?

B. Ubi eras cum rationes redderentur?

Where was you when the Accounts were given in?

A. Ac-

A. Accersitus fueram à
patre; sed qui sunt victo-
res? dic, quæso.

B. Ego et Puteanus.

A. Jamne habuistis præ-
mium?

B. Habuimus.

A. Quodnam?

B. Duodenas juglandes.

A. Heu! quale præ-
mium!

B. Eho inepte! æstimas
ergo præmium ex pretio
rei?

A. Video nihil aliud hic
æstimandum.

B. Es sordidus, qui in-
bias sic lucro; non memi-
nistī verbum præceptoris?

A. Quod verbum?

B. Præmium datur non
lucri causâ, sed honoris.

A. Nunc reminiscor; ero
posthac diligentior.

B. Sic sapiēs tandem.

I had been sent for by
my Father; but who are
Conquerors? tell me, I
pray.

I and Puteanus.

Have you already had
your Reward?

We have had it.

What?

Twelve Walnuts.

Whoo! what a Re-
ward!

Ho, you Fool! do you
esteem then the Reward by
the Value of the Thing?

I see nothing else here to
be esteemed.

You are a base Fellow,
who gaze so after Gain;
do not you remember the
Saying of the Master?

What Saying?

The Reward is given
not for Lucre's sake, but
Honour's.

Now I remember; I will
be hereafter more diligent.

So you will be wise at
last.

C O L L. LXXXVI.

A. Impetrâstis *facultatem* ludendi?

B. Impetravimus.

A. Ad quod usque *tempus*?

B. Usque ad cœnam.

A. Qui *dederunt* versus?

B. Primi et secundi.

A. Quid *fecerunt* cæteræ *classēs*?

B. Quisque *primus* decurio trium proximarum *classium* pronunciavit *unam* sententiam *è* *sacris* *litteris*.

A. Nonne *precati* estis, *ut* *solemus*?

B. *Precati* sumus, *at* *quidem* *ludimagistro* *præsente*; *tu* *verò* *ubi* *eras*?

A. *Iveram* *domum*, *ac-*
cessitus *à* *matre*.

B. Nunc *igitur*, *quid* *cogitas* *facere*?

A. *Ludere* *sesquiboram* *deinde* *recipere* *me* *ad* *studium*.

B. Vin' *tu* *ut* *sim* *collu-*
ser?

A. Quidni *velim*?

Have you obtained *Leave* to play?

We have obtained.

Until what *Time*?

Until *Supper*.

Who *gave* *Verses*?

The *first* *and* *second*.

What *did* the other *Forms*?

Every *first* *Captain* of the *three* next *Forms* said *one* *Sentence* *out* of the *Holy* *Scriptures*.

Did you not pray, *as* we *use* to do?

We *prayed*, *and* *indeed* *the* *Master* being present; *but* *where* *was* you?

I had gone *home*, being sent for *by* my *Mother*.

Now *then*, what *do* you *think* to do?

To play *an* *Hour* *and* *a* *Half*, then to *betake* *myself* to *Study*.

Will you *that* I be your *Play-fellow*?

Why should I not?

B. Quo lusu *exercebimus* nos?

A. Nullus est *jucundior* *mibi* *palmariâ* *pilâ*.

B. Nec *mibi* *quidem*.

A. Videamus *igitur*, an *cæteri* *fortiti* *sint partes*, nam *si* *luderemus soli*, esset *minus* *voluptatis*.

B. Visamus.

In what Game *shall we* *exercise* ourselves?

None is *pleasanter to me* than *Hand-ball*.

Nor *to me* indeed.

Let us see *then* whether or no *the rest* have chosen *their Parts*, for *if* we should play *alone*, there would be *less* of *Pleasure*.

Let us go see.

C O L L. LXXXVII.

A. Quæ *arbores* *sunt in* *vestro horto*?

B. Habemus *hortum* *sub-urbanum*, *in quo* *sunt olera* *quibus vescimur* *quotidie*; *præterea* *sunt in fundo* *nostro* *bini horti* *confiti variis* *arboribus*.

A. Quæ *olera* *sunt in* *horto*?

B. Mater *posset* *respon-*
dere tibi *melius de hoc*; *nam versatur sæpe illic*, *aut causâ* *serendi*, *aut sar-*
riendi, *aut colligendi ali-*
quid.

A. Sed *tamen* *dic mibi* *nomina aliquot* *olerum*.

What *Trees* are *in your* *Garden*?

We have a *Garden* in the *Suburbs*, *in which* are *Herbs* which we eat every *Day*; *besides* there are *in our Farm* two *Gardens* planted with *various* *Trees*.

What *Herbs* are *in the* *Garden*?

My *Mother* could answer you better about *this*, for she is often *there*, either on the *Account* of *sowing* or *weeding*, or *gathering something*.

But yet tell me the *Names* of *some* *Herbs*.

B. Prodesset *parum* recensere nomina tibi, nisi videres res ipsas; quin eamus in hortum.

A. Potes ire quando libet?

B. Possum quidem, matre permittente.

A. Amabò, fac permittat, sed eâ lege, ut assumas me comitem tibi.

B. Id fiet facillimè, tantum expecta me hic, redibo mox.

A. Quid si ea non sit domi?

B. Tamen renuntiabo tibi.

A. Deus vertat bene.

It would signify *little* to reckon up *the Names* to you, unless you should see *the Things* themselves; but let us go into *the Garden*.

Can you go when you will?

I can indeed, my Mother permitting.

I pray thee, see that she may give Leave, but on that Condition, that you take me as a Companion with you.

That will be done very easily, only stay for me here, I will return by and by.

What if she should not be at home?

Yet I will tell you.

May God turn it well.

C O L L. LXXXVIII.

A. Accepi pecuniam hodie à fratre si forte tibi est opus.

B. Nihil opus est mihi nunc; sed tamen habeo tibi gratiam maximam, quod pro tuâ liberalitate offers mihi beneficium ultro; nam quotusquisque facit id?

I have received Money to-day of my Brother, if perchance you have need.

I have no need now; but yet I give you very great Thanks, that out of your Liberality you offer me a Kindness of your own accord; for what one of many does that?

A. Credo

A. Credo *paucissimos*; *tamen tu provocasti me sæpe beneficiis.*

B. *Illæ fuerunt aded parva, ut non sint digna commemoratione.*

A. *Non est parvum beneficium quod profectum est ab optimâ voluntate.*

B. *Utinam tam expendemus beneficia Dei erga nos, quàm solemus hominum.*

A. *Faxit ille ut exercemus nos in eâ cogitatione sæpius et diligentius.*

B. *Illud profectò est necessarium, si volumus experiri ejus benignitatem sæpius.*

I believe very few; yet you have excited me often by your Kindnesses.

Those were so small, that they are not worth the speaking of.

It is not a small Kindness, which has proceeded from a very good Will.

I wish we could so consider the Kindnesses of God towards us, as we use to do those of Men.

May he grant that we may exercise ourselves in that thought oftener and more diligently.

That truly is necessary, if we will experience his Kindness oftener.

C O L L. LXXXIX.

A. *Salve, præceptor.*

B. *Salvete et vos; an omnes surrexerunt?*

A. *Omnes præter parvulos.*

B. *Nunquid ægrotat?*

A. *Nemo, gratia Deo.*

B. *Quid agunt?*

A. *Alii induunt se, alii student graviter.*

God save you, Master.

God save you too; have you all risen?

All besides the little ones.

Is any body sick?

Nobody, Thanks to God.

What are they doing?

Some dress themselves, others are studying hard.

B. Ad

A. Adestne hypodidasca-
lus vobis?

B. Jamdudum.

A. Ite igitur precatum, ac
commendate vos diligenter
Deo per Jesum Christum no-
strum deprecatozem; deinde
pergite in vestris studiis us-
que ad horam jentaculi.

B. Ita solemus, præcep-
tor.

A. Credo equidem; sed
quia estis ferè somniculosi
ac negligentes, idcirco ad-
moneo vos sæpius.

B. Habemus gratiam,
præceptor humanissime; nun-
quid vis præterea?

A. Dic famulo ut adfe-
rat togam.

Is the *Usher* present with
you?

Long since.

Go then to pray, and
commend yourselves dili-
gently to God by Jesus
Christ our Intercessor; and
then go on in your Studies
till the Hour of Breakfast.

So we use to do, Master.

I believe it truly; but
because you are commonly
drowsy and negligent, there-
fore I admonish you the of-
tener.

We thank you, most kind
Master; would you have
any thing besides?

Tell the *Servant* that he
bring my *Gown*.

C O L L . XC.

A. Demiror unde venias
nunc?

B. Redeo domo, præcep-
tor.

A. Cur ivisti domum?

B. Petitum merendam.

A. Quamobrem non at-
tulisti?

B. Mater erat occupata.

A. Quid tum, debuisti
exire injussu meo?

I wonder whence you
come now?

I return from Home,
Master.

Why did you go Home?

To fetch my Afternoon's
Repast.

Why did you not bring
it?

My Mother was busy.

What then, ought you to
go out without my Leave?

H

B. Non

B. Non debui, fateor.

A. Quid meruisti igitur?

B. Accipere plagas; sed ignosce mihi, quæso, præceptor.

A. Cur non petivisti potestatem exeundi?

B. Quia non audebam interpellare te.

A. Quid agebam?

B. Tenebas libellum, & legebas aliquid.

A. Potest fieri, sed tamen vos interpellatis me sæpe ob levio rem; nunc igitur para te ad vapulandum.

B. Parce mihi, obsecro, præceptor.

A. Sine ut cogitem aliquantisper prius; age parco, tum quia confiteris ingenuè, tum quod videris mihi studiosus satis.

A. Ago tibi maximas gratias, humanissime præceptor.

I ought not, I confess.

What have you deserved then?

To receive Stripes; pardon me, I pray, Master.

Why did you not leave to go out?

Because I durst not interrupt you.

What was I doing?

You held a Book, & read something.

It may be, but yet you interrupt me often for lighter Matter; now therefore prepare thyself to be whipped.

Spare me, I pray, Master.

Let me think a little first, well I do spare thee, because thou confessest ingenuously, and also because thou seemest to me studious enough.

I give you very great Thanks, most humane Master.

C O L L. XCI.

A. Præceptor, licetne dicere pauca?

B. Loquere.

Master, may I speak few Words?

Speak.

A. N

A. Nos duo proponebamus, si placeret tibi, ire, dum cæteri ludunt, foras ambulatum.

B. Quò vultis exire?

A. In proxima suburbana.

B. Quid autem agitis inter ambulandum?

A. Tractabimus aliquod colloquium, sed de bonis et honestis rebus; hæc serenitas temporis, et tam pulchra facies terræ, præbebunt nobis aliquod argumentum.

B. Nunquam deest materia laudandi Dei, dumtaxat veris cultoribus ejus.

A. Nunquam profectò. Sed ut revertamur ad propositum; permittes nobis, præceptor, prodire extra urbem?

B. Nisi vestra perpetua fidelitas esset perspecta mihi, et verus amor literarum, nunquam permetterem, præsertim cum pravi adolescentes fesellerint me sæpe in hoc genere; vos prodite igitur, et revertimini maturè ad cænam.

We two proposed, if it should please you, to go, whilst the rest play, abroad a walking.

Whither will you go?

Into the next Suburbs.

But what will you do as you are walking?

We will hold some Discourse, but of good and honest Things; this Serenity of the Season, and so beautiful a Face of the Earth, will afford us some Subject.

There is never wanting Matter of praising God, at least to the true Worshipers of him.

Never truly. But that we may return to our Purpose; will you permit us, Master, to go without the City?

Unless your perpetual Fidelity were well known to me, and your true Love of Learning, I would never permit you, especially when wicked Youths have deceived me often in this Way; go you out then, and return by time to Supper.

C O L L. XCH.

A. Præceptor, licetne ire
domum cras?

B. Quid eò?

A. Petitum panem.

B. Non restat tibi?

A. Restat quidem, sed ad-
modum parvum.

B. Estne frater iturus
tecum?

A. Pater jussit.

B. Quando convenisti il-
lum?

A. Die Jovis, quum venit
in banc urbem.

B. Ubi vidisti illum?

A. Apud forum.

B. Non mentiris?

A. Non mentior.

B. Unde probabis?

A. Sunt aliquot ex con-
discipulis qui aderant.

B. Qui?

A. Adsunt Blasius et Au-
dax.

B. Estne verum, pueri?

A. Omnino verum.

B. Quî scitis?

A. Vidimus ejus patrem,
et audivimus ipsa verba.

Master, may I go home
to-morrow?

Why thither?

To fetch Bread.

Is there none left you?

There is left indeed, but
very little.

Is your Brother to go
with you?

My Father ordered him.

When did you meet him?

On Thursday, when he
came into this City.

Where did you see him?

At the Market.

Do not you lie?

I do not lie.

How will you prove it?

There are some of my
School-fellows who were
present.

Who?

Here are Blasius and Au-
dax.

Is it true, Boys?

Altogether true.

How know you?

We saw his Father, and
heard the very Words.

B. Si est ita, permitto ut
eas domum cum fratre.

A. Vale, præceptor.

B. Dominus Deus servet
vos.

A. Precamur idem tibi
ex animo.

B. Sed heus! quando
aderitis huc?

A. Cras vesperi, Deo ju-
vante.

B. Cura ut memineris
promissi.

Curabo.

B. Scilicet, ut soles.

A. Imò melius spero.
Nunquid vis?

B. Ut dicas salutem pa-
rentibus meis verbis.

A. Faciam libenter; vale
iterum, præceptor.

B. Vos valetè quoquè; at
ambulate lento gradu propter
æstum solis.

A. Ita solemus facere.

If it be so, I permit that
you go home with your
Brother.

Farewell, Master.

May the Lord God pre-
serve you.

We wish the same thing
to you from our Hearts.

But ho! when will you
come hither?

To-morrow in the Even-
ing, God helping.

Take care that you be
mindful of your Promise.

I will take care.

To wit, as thou usest.

Nay better, I hope. Would
you have any thing?

That you bid Hail to your
Parents in my Words.

I will do it willingly;
farewell again, Master.

Farewell you too; but
walk with a slow Pace be-
cause of the Heat of the
Sun.

So we use to do.

C O L L. XCIII.

A. Licetne mihi adire
tutorem, præceptor?

B. Quæ causa movet te?

May I go to my Tutor,
Master?

What Cause moves you?

A. Ille *jussit* ut *convenirem* se *hodie* si *liceret*.

He ordered me that I should meet him to-day if it would be permitted.

B. Quando *jussit*?

When did he order you?

A. Nudiustertius.

The other Day.

B. Ubi *vidisti* illum?

Where did you see him?

A. In *area*, *quæ* est *è* *regione* *templi*.

In the Yard, which is over against the Church,

B. At *vide* ne *mentiaris*.

But see you do not lie.

A. *Mendacium* *absit* à *me*; si *vis*, *dabo* *aliquot* ex *discipulis* *testes*, qui *aderant* *mecum*.

Far be a Lie from me; if you will, I will give some of my Schoolfellows Witnesses, who were present with me.

B. Qui *sunt* *illi*?

Who are they?

A. *Daniel* et *Corderius*; *visne* ut *accerfam*?

Daniel and Corderius; will you that I send for them?

B. *Mane*, *ego* *conveniam* *illos*; *sed* *dic* *mihi*, *quid* *eget* *tutor* *tuâ* *operâ*?

Stay, I will meet with them; but tell me, what wants your Tutor your Assistance for?

A. *Ad* *scribendum* *aliquid*.

To write out something.

B. *Quâ* *horâ* *igitur* *vis* *adire* *illum*?

At what Hour then will you go to him?

A. *Nunc* *si* *placet* *tibi*.

Now if it please you.

B. *Quando* *redibis* *huc*?

When will you return hither?

A. *Cum* *primùm* *dimiserit* *me*.

As soon as he shall dismiss me.

B. *Nunc* *abi*, *atque* *dicito* *ille* *plurimam* *salutem* *ex* *me*.

Now go your way, and bid him very much Health from me.

A. *Faciam* *libenter*.

I will do it willingly.

C O L L. XCIV.

A. Licetne prodire, præceptor.

May I go out, Master?

B. Quò?

Whither?

A. Primùm ad sartorem, deinde ad tonsorem.

First to the Butcher, and then to the Barber.

B. Cur ad sartorem?

Why to the Butcher?

A. Ut curem tibialia re-facienda.

That I may get my Stockings mended.

B. Santne lacerata?

Are they torn?

A. Adedò lacerata ut non possim induere.

So torn that I cannot put them on.

B. Cur ad tonsorem?

Why to the Barber?

A. Ut ostendam illi ulcus quod subortum est his diebus in femore.

That I may shew him a Sore which is risen within these few Days on my Thigh.

B. Detege ut videam.

Uncover it that I may see it.

A. Vide, quando ita placet tibi.

See, since so it pleases you.

B. Est furunculus.

It is a Felon.

A. Ita conjiciebam.

So I conjectured.

B. Cùm aperueris tonfori, roga illum ut adhibeat emplastrum aptum ulceri.

When you shall have opened it to the Barber, ask him to lay a Plaster proper for a Sore.

A. Faciam ut suades.

I will do as you advise.

B. Sed nunquis est qui velit prodire tecum?

But is there any body that would go out with you?

A. Imò, Joannes Flavianus.

Yes, John Flavian.

B. Quod negotium habet?

What Business has he?

A. Vult adire tonsorem usquequò.

He will go to the Barber too.

B. *Ite unà igitur, et redite similiter.*

A. *Nunquid vis præterea?*

B. *Ut maturetis reditum, ne multemini vestra merendâ.*

Go together then, and turn in like manner.

Would you any thing besides?

That you hasten your Return, lest you forfeit your Afternoon's Repast.

C O L L XCV.

A. *Convenisti Petrum hodie, igitur?*

B. *Hodie.*

A. *Ubi?*

B. *In templo.*

A. *Quotâ horâ?*

B. *Octavâ matutinâ.*

A. *Nunquid rogâsti eum quando sit rediturus ad scholam?*

B. *Regavi.*

A. *Quid dixit?*

B. *Dixit se nescire.*

A. *Debuiſti exhortari ad reditum.*

B. *Feci, et multis verbis quidem.*

A. *Fecisti bene, sed quid ille respondit?*

B. *Se detineri adhuc à patre ad colligendos fructus.*

A. *Quid si scribas ad patrem ipsum de statu nostra scholæ? nam fortasse movebitur ut remittat filium citius.*

You met Peter To-day?

To-day.

Where?

In the Church.

At what Hour?

At Eight in the Morning.

Did you ask him when he is to return to School?

I did ask him.

What said he?

He said that he knew not.

You should have exhorted him to a Return.

I did, and in many Words truly.

You did well, but what did he answer?

That he was detained still by his Father to gather Fruits.

What if you should write to the Father himself about the State of our School? for perhaps he will be moved to send back his Son sooner.

B. Si

B. Si videtur ita tibi, faciam, idque diligenter.

A. Fac igitur primo tempore; sed audi, scribe plenissime; deinde ostende tuas literas mihi, priusquam desperferendas.

B. Faciam sedulo, præceptor.

If it seem so to you, I will do it, and that diligently.

Do then the first Opportunity; but hear, write very fully; then shew your Letters to me, before you give them to be carried.

I will do it diligently, Master.

C O L L. XCVI.

A. Quâ pecuniâ emisti illum librum?

B. Quâ censes nisi meâ?

A. Miror unde habueris.

B. Quid miraris? an debeo reddere rationem tibi?

A. Egone exigo?

B. Videris exigere.

A. Non exigo, inquam, sed solemus confabulari sic inter nos familiariter et liberè.

B. Ea res, fateor, confert plurimum ad facultatem loquendi Latine? sed est nemo tam lenis, quin subirasatur interdum.

A. Est ut dicis, sed ira puerorum est brevis.

With what Money did you buy that Book?

With what think you, but my own?

I wonder whence you had it.

Why do you wonder? ought I to give an Account to you?

Do I exact it?

You seem to exact it.

I do not exact it, I say, but we are wont to talk so amongst ourselves familiarly and freely.

That Thing, I confess, conduces very much to the Faculty of speaking Latin? but there is no body so mild, but he is a little angry sometimes.

It is as you say, but the Anger of Boys is short.

B. Quod autem rogabas de pecuniâ, accepi eam à patre.

But as to what you asked of Money, I received it of my Father.

A. Quando venit?

When came he?

B. Octo dies abhinc.

Eight Days ago.

A. Miror quòd non viderim eum.

I wonder that I did not see him.

B. Non est quòd mireris.

You need not wonder.

A. Quid ita?

Why so?

B. Quia moratus est vix sesquihoram; nam quum descendisset de equo, atque allocutus esset me paucis; ascendamus, inquit, in tuum cubiculum, ut loquar libèrius tecum.

Because he stayed scarce an Hour and an Half; for when he had alighted from his Horse, and had spoken to me in a few Words; let us ascend, says he, into thy Chamber, that I may talk more freely with thee.

A. Sed antequam narres cætera, velim scire quid sibi vellet ejus tam inopinatus adventus.

But before you tell the rest, I would know what meant his so unexpected Coming.

B. Audiêrat quodam falso rumore ut sit, me ægrotum esse.

He had heard by some false Report, as it happens, that I was sick.

A. Quid ille, cum invenit te valentem, præter spem?

What said he, when he found you well, contrary to his Expectation?

B. Gavissus est mirificè.

He rejoiced wonderfully.

A. Quis dubitat?

Who doubts?

B. Præterea, egit maximas gratias Omnipotenti Deo.

Besides, he gave very great Thanks to Almighty God.

A. Audio hæc libenter; perge, quæso.

I hear these Things willingly; go on, I pray.

B. Tum percontatur me de valetudine; precamur unà, non sine gratiarum actione; tandem quærit ec-
quid mihi opus sit.

Opus est, pater, inquam. Quâ re eges? inquit.

Libro decem assium, in-
quam; tum ille promit ex
marsupio solidum, dat mihi
in manum, et vale dicto,
statim conscendit equum, at-
que abit.

A. Cur dedit tibi plus
quàm petiveras?

B. Quæris istud ineptè,
scilicet, erat ita latus, quia
offenderat me sanum præter
spem, quòd si petissem vel
aureum coronatum, dedisset
mihi tam facile.

A. O quantum debes illi
summo Patri, qui dedit ti-
bi adeò bonum patrem!

B. Ne potest quidem co-
gitari quantum debeam, nam
etiàmi dedisset malum, de-
berem tamen non parum.

A. Sed quid cessamus ire
auditum prælectionem? jam
inflât tertia hora.

Then he questions me con-
cerning my Health; we
pray together, not without
Thanksgiving; at last he
asks if I want any Thing.

I want, Father, say I.
What Thing dost thou want?
says he.

A Book of ten Pence,
say I; then he draws out
of his Purse a Shilling, he
gives it me into my Hand,
and having bid farewell,
immediately mounts his
Horse, and goes away.

Why did he give you
more than you had asked?

You ask that foolishly,
to wit, he was so glad, be-
cause he had found me well;
contrary to his Expectation;
but if I had asked even a
golden Crown, he would
have given it to me as easily.

O how much do you owe
to that greatest Father, who
hath given you so good a
Father!

It cannot indeed be ima-
gined how much I owe him;
for although he had given
a bad one, I should have
owed him, notwithstanding,
not a little.

But why do we neglect
to go hear the Lesson? now
it is almost the third Hour.

B. Omnia sunt parata *All Things are ready*
mibi. *for me.*

A. Et mihi quoquè. *And for me too.*

B. Eamus ergo in auditorium. *Let us go then into the*
School.

C O L L. XCVII.

A. Audio fratrem tuum *I hear that your Brother*
revenisse jam ex Germaniâ. *is returned already from*
Germany.

B. Sic est. *So it is.*

A. Rediitne solus? *Did he return alone?*

B. Non omnino. *Not at all.*

A. Quis igitur venit cum *Who then came with*
illo? *him?*

B. Quidam civis hujus *A certain Citizen of this*
oppidi, qui habitaverat illic *Town, who had dwelt there*
ferè biennium. *almost two Years.*

A. Cur ivit frater? *Why went your Brother?*

B. Missus fuit à patre ut *He was sent by my Fa-*
disceret loqui Germanicè. *ther, that he might learn to*
speak German.

A. Quamobrem igitur *Why then was not he*
non fuit illic diutius? *there longer?*

B. Non poterat ferre de- *He could not bear the*
siderium matris. *Want of his Mother.*

A. O tenellum adolescen- *O tender Youth! what*
tem! quotum annum agit? *Year is he going on?*

B. Decimum septimum, *The Seventeenth, if my*
si mater meminit rectè, ex *Mother has remembered*
quâ audiavi id sæpius. *right, of whom I have*
heard that often.

A. Age, quo vultu ad- *Well, with what Coun-*
ventus ejus acceptus est à *tenance was his Coming*
patre? *received by your Father?*

B. Ro-

B. Rogas? *pater non sustinuit aspicere; quinetiam, nec dignatus est salutare nec alloqui, sed iussit eum abire e conspectu suo.*

A. Quid præterea?

B. Nisi mater intercessisset cum lachrymis, iusserrat apparitorem accersi, qui conjiceret miserum in carcerem.

A. Atqui non poterat iussisse magistratus.

B. Nescio, tamen conabatur.

A. Quid factum est postea? cubuitne vestrae domi?

B. Minimè verò.

A. Ubi igitur?

B. Nosti meæ sororis virum?

A. Tanquam te.

B. Missus est eò à matre, dum patris ira deservesceret.

A. Quid accidit tandem?

B. Mater egit cum nostris propinquis et amicis, ut mitigarent iratum patrem.

A. Sic igitur tuus frater rediit in gratiam cum patre.

Do you ask? *my Father could not bear to see him; moreover, he neither vouchsafed to salute nor speak to him, but bad him be gone out of his Sight.*

What besides?

Unless *my Mother* had interceded with Tears, *he had ordered a Serjeant to be sent for, to throw the Wretch into Gaol.*

But *he could not without the Leave of the Magistrate.*

I know not, yet he endeavoured it.

What was done afterwards? *did he lie at your House?*

No indeed.

Where then?

Do you know *my Sister's Husband?*

As well as you.

He was sent thither by *my Mother, till my Father's Anger should cool.*

What happened at length?

My Mother treated with our Relations and Friends, that they should pacify my angry Father.

So then your Brother returned into Favour with your Father.

B. Id

B. Id fuit non magni negotii; nam jam patrem cœperat pœnitere quodd ex-canduisset sic, quoddque accepisset filium tam graviter.

A. Nempe, dies leniê-rat ejus iram.

B. Tamen recepit eum eâ lege, ut promitteret se rediturum in Germaniam statim à vindemiâ.

A. Vide quàm ineptus iste affectus in nostras matres sit.

B. Atqui matres ipsæ sunt in causâ; nam cur a-mant nos adeò tenerè?

A. Est difficile cogere naturam. Tenesne versum ex Horatio in eam sententiam?

B. Maximè.

That was no great Difficulty; for now my Father had begun to repent that he had been so angry, and that he had received his Son so roughly.

That is, Time had mitigated his Anger.

Yet he received him upon that Condition, that he should promise that he would return into Germany immediately after the Vintage.

See how foolish that Affection towards our Mothers is.

But the Mothers themselves are in fault; for why do they love us so tenderly?

It is difficult to force Nature. Do you remember a Verse out of Horace to that purpose?

Yes.

C O L L. XCVIII.

A. Quando redisti domo?

B. Tantùm hodie.

A. Ubi est tuus frater?

B. Mansit domi.

A. Cur mansit?

B. Ut pranderet cum matre.

When did you return from Home.

Only to-day.

Where is your Brother?

He remained at home.

Why did he remain?

That he might dine with my Mother.

A. Cur

A. Cur non mansisti et tu?

Why did not you remain also?

B. Pranderam jam cum patre.

I had dined already with my Father.

A. Quis ministrabat vobis?

Who ministered to you?

B. Ancilla.

The Maid.

A. Ubi erat mater?

Where was your Mother?

B. Domi etiam, sed occupata.

At Home too, but busy.

A. In quâ re?

In what Thing?

B. In recipiendo tritico quod fuerat advectum nobis.

In receiving Wheat which had been brought us.

A. Quando redibis domum?

When will you return Home?

B. Quum accersar à patre.

When I shall be sent for by my Father.

A. Quo die istud erit?

Upon what Day will that be?

B. Fortasse ad quatuor dies hinc.

Perhaps about four Days hence.

A. Cur vos commeatis tam saepe?

Why do you go and come so often?

B. Sic parentes volunt.

So our Parents will.

A. Quid agitis domi?

What do you do at home?

B. Quod jubemur à parentibus.

What we are bid by our Parents.

A. Sed interim tempus studiorum perit.

But in the mean while the Time of Study is lost.

B. Non omnino perit.

It is not altogether lost.

A. Quid igitur?

What then?

B. Quoties pater non est necessariò occupatus, exer-

As often as my Father is not necessarily employed, he exercises.

et nos omnibus horis; manè, ante et post prandium, ante cœnam, à cœnâ diu satis; postremò, etiam antequam eamus cubitum.

A. Quibus rebus exercet vos?

B. Exigit à nobis ea potissimum quæ didicimus totâ hebdomade in scholâ; inspicit themata, ac interrogat nos de iis; sæpe dat nobis aliquid describendum Latinè, vel Anglicè; interdum etiam proponit nobis sententiam vernaculo sermone vertendam Latinè? interdum, contrâ, jubet reddere aliquid Latinum Anglicè; postremo, ante cibum et post, semper legimus aliquid ex Anglicis bibliis, idque totâ familiâ præsentè.

A. Nihilne interrogat de catechismo?

B. Facit id omni Dominico die, nisi fortasse abût demo.

A. Narras mira, si modo sint vera.

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exercises us at all Hours in the Morning, before and after Dinner, before Supper, after Supper long enough; lastly, also before we go to Bed.

In what Things doth he exercise you?

He exacts from us those Things chiefly which we have learned the whole Week in School; he looks upon our Themes, and interrogates us about them; he often gives us something to write in Latin or English: sometimes too he proposes to us a Sentence in our Mother Tongue to be turned into Latin; sometimes, on the other hand, he bids us turn something which is Latin into English; lastly, before Meat and after, we always read something out of the English Bible, and that the whole Family being present.

Does he interrogate you nothing about the Catechism?

He does that every Lord Day, unless perchance he be from Home.

You tell wonderful Things if only they be true.

B. I

B. Imò sunt longè plura quàm quæ narravi; nam oblitus sum civilitatem morum, de quâ etiam solet admonere nos in mensâ.

A. Cur pater vester submit tantum laborem in docendis vobis?

B. Ut sic intelligat, num ludamus operam in scholâ, et abutamur tempore.

A. Diligentia hominis est mira, atque adèr prudentia; O quàm devincti estis cælesti patri, qui dedit vobis talem patrem terrâ!

B. Faxit ille, ut nunquam obliviscamur hoc, et ejus cætera beneficia.

A. Istud est bonum et pium optatum; cura ut habeas non modò in ore, sed in animo etiam.

B. Dabo tibi gratias, quòd mones me tam fideliter.

A. Debemus officium monendi bene omnibus, sed maximè fratribus.

B. Fratribusne solis igitur?

Nay there are far more than what I have said; for I forgot Civility of Manners, of which too he uses to admonish us at Table.

Why does your Father take so much Pains in teaching you?

That so he may understand whether we lose our Labour in the School, and abuse our Time.

The Diligence of the Man is wonderful, and also his Prudence; O how obliged are you to your Heavenly Father, who has given you such a Father upon Earth!

May he grant, that we never forget this, and his other Kindnesses.

That is a good and pious Wish; take care that you may have it not only in your Mouth, but in your Mind also.

I give you Thanks, that you advise me so faithfully.

We owe the Duty of advising well to all, but chiefly to our Brethren.

To our Brethren only then?

A. Dico

A. Dico eos potissimum fratres hîc, qui sunt conjuncti nobis ex fide in Christo.

I call those chiefly Brethren here, who are joined to us by Faith in Christ.

B. Judicas rectè, sed visum frater reverterit tandem domo; nam est admodum promptus ad cessandum.

You judge rightly, but I go to see whether my Brother be returned at length from Home; for he is very ready to play the Truant.

C O L L. XCIX.

A. Ades, Bernardus.

Come hither, Bernard.

B. Adsum, præceptor.

I am here, Master.

A. Quid agunt tui duo condiscipuli?

What do thy two School-fellows?

B. Docentur adhuc à subdoctore.

They are a teaching as yet by the Usher.

A. Tunc pronunciâsti jam contextum prælectionis in crastinum mane?

Have you said over already the Words of the Lesson against to-morrow Morning?

B. Pronunciavi.

I have said them.

A. Satisne rectè.

Well enough.

B. Satis, gratia Deo.

Enough, Thanks to God.

A. Quis audiivit te?

Who heard you?

B. Ludimagister.

The Head-master.

A. Bene habet; sed est quod velim monere te.

It is well; but there is something which I would admonish thee of.

B. Ego percipio audire istud.

I greatly desire to hear that.

A. Cogitandum tibi sæpenumero quantum debeas Deo, largitori omnium bonorum, qui dederit tibi et ingenium, et tam felicem memoriam.

You must think often how much you owe to God, the Giver of all good Things, who has given you both an Understanding, and so happy a Memory.

B. Quid

B. Quid non debeam illi,
qui dedit mihi omnia?

What must I not owe to
him, who hath given me
all Things?

A. Dic aliquot ejus præ-
cipua beneficia, quemadmo-
dum docui te aliquando.

Tell me some of his prin-
cipal Kindnesses, as I have
taught thee sometimes.

B. Ille cælestis pater de-
dit mihi corpus, animam,
vitam, bonam mentem, bo-
nos parentes, locupletes,
nobiles, bene affectos erga
me; et qui non modò sup-
peditant mihi copiosè omnia
necessaria ad hanc vitam,
sed etiam, quod est longè
maximum, curant me in-
stituendum tam diligenter
bonis literis, et bonis mori-
bus, ut nihil sit requiren-
dum præterea.

That heavenly Father
hath given me a Body, a
Soul, Life, a good Under-
standing, good Parents, rich,
noble, well affected towards
me; and who not only
afford me plentifully all
Things necessary for this
Life, but also, which is far
the greatest, take care that
I be instructed so diligently
in good Letters, and good
Manners, that nothing is
to be required further.

A. Dixisti omnia ista ve-
rè, sed prætermisisti unum
quod est singulare benefici-
um Dei. Scin' tu quid sit?

You have said all these
Things truly, but have o-
mitted one Thing which is
a singular Kindness of God.
Do you know what it
is?

B. Sine me cogitare
paulisper.

Let me think a little.

A. Cogita otiosè.

Think at your Leisure.

B. Nunc ego reminiscor,
sed nescio quibus verbis pos-
sim exprimere id pro mag-
næ dæ re.

Now I remember, but I
know not in what Words
I may be able to express it
according to the Greatness
of the Thing.

A. Tamen

A. Tamen *dic* quomodo *possis*.

B. Cogito *etiam* atque *etiam*.

A. Dictandem.

B. Beneficia Dei erga me sunt innumerabilia, in corpore, in animo, in externis rebus; sed nullum potest cogitari nec dici majus, quàm quòd dederit mihi gratis suum unicum Filium, qui redemit me miserimum peccatorem et captum sub tyrannide Satanæ ac destinatum æternæ mortis; idque suâ morte crudelissimâ, et maximè ignominiosâ omnium.

A. Dixisti aptè fatis, et fere totidem verbis quot docueram te aliàs; sed nunquid Deus præstitit hoc tantum beneficium tibi uni?

B. Minimè verò.

A. Quibus præterea?

B. Omnibus, quotquot crediderint evangelio fideliter ac verè.

A. Age, profer locum ex Evangelio sancti Joannis in eam sententiam.

Yet say it in any manner you can.

I think again and again.

Say at length.

The Kindnesses of God towards me are innumerable, in Body, in Mind, in external Things; but nothing can be thought nor spoken of greater, than that he hath given me gratis his only Son, who hath redeemed me a most miserable Sinner, and Captive under the Tyranny of the Devil, and destined to eternal Death; and that by his Death the most cruel, and most ignominious of all.

You have said properly enough, and almost in as many Words as I had taught you at other Times; but whether hath God done this so great a Kindness for you alone?

No indeed.

For whom besides?

For all, how many soever as believe the Gospel faithfully and truly.

Come, produce a Place out of the Gospel of Saint John to that Purpose.

B. Deus

B. Deus sic dñexit mundum, ut daret suum unicum filium, ut omnis qui credit in eum, non pereat sed habeat æternam vitam; nam Deus non misit suum filium in mundum, ut condemnet mundum, sed ut mundus servet per eum; qui credit in eum non condemnatur, qui verò non credit condemnatus est jam; quia non credit in nomen unigeniti filii Dei.

A. Hactenus satis, sed cujus sunt ista verba?

B. Ipsi Christi, loquentis de se.

A. Quem alloquitur?

B. Nicodemum, qui venerat ad eum nocte.

A. Christus ipse noster unicus Servator faxit, ut proficias magis ac magis in cognitione ipsius.

B. Faciet, spero.

A. Perge igitur, ut capisti, alacriter, quod Deus vertat in gloriam sui nominis.

B. Ita precor.

A. Eamus cœnatum.

God hath so loved the World, that he gave his only Son, that every one who believeth in him, may not perish, but have eternal Life; for God hath not sent his Son into the World, that he should condemn the World, but that the World might be saved by him; he that believes in him is not condemned, but he that believeth not is condemned already; because he believeth not in the Name of the only begotten Son of God.

Thus far, enough, but whose are those Words?

Christ's himself, speaking of himself.

Whom doth he speak to?

Nicodemus, who had come to him by night.

May Christ himself our only Saviour grant, that you may profit more and more in the Knowledge of him.

He will do it, I hope.

Go on then as you have begun, chearfully, which may God turn to the Glory of his Name.

So I pray.

Let us go to Supper.

COLL. C.

A. Tuus pater, ut accepi, rediit à Galliâ.

B. Rediit sanè.

A. Quando?

B. Die lunæ vesperi.

A. Non fuit ejus adventus molestus tibi?

B. Quid, molestè! at imò verò jucundissimus: sed cur rogas istud?

A. Quia fortasse illo absente, est tibi potestas vivendi liberius.

B. Nescio quam libertatem narras mihi.

A. Potandi, ludendi, cursitandi.

B. An igitur putas me agere nihil aliud, dum pater abest?

A. Sic ferè omnes solent.

B. Dissoluti pueri quidem: nam quod attinet ad me, vivo sic patre absente, ut eo præsentem; bibo quantum est satis, ludo cum tempus postulat, non discuro, sed prodeo in publicum cum bonâ veniâ matris, cum habeo aliquid negotii.

Your Father, as I have heard, is returned out of France.

He is returned indeed.

When?

On Monday Evening.

Was not his Coming troublesome to you?

What, troublesome! no, but very pleasant: But why do you ask that?

Because perhaps, he being absent, you have Leisure to live more freely.

I know not what Freedom you tell me of.

Of drinking, of playing, of running up and down.

Do you think then that I do nothing else, whilst the Father is absent?

So commonly all use to do.

Dissolute Boys indeed. For as to what belongs to me, I live so, my Father being absent, as when he is present: I drink as much as is enough, I play when Time requireth, I do run up and down, but abroad with the good Leave of my Mother, when I have any Business.

A. E

A. Esne tantopere subditus matri?

B. Æquè ac patri; nam quid putas, nonne est præceptum Domini æquale de utroque? Honora, inquit, tuum patrem et tuam matrem: quid inquit Paulus noster? Filii, obedite parentibus in Domino: nonne pater et mater continentur nomine parentis?

A. Illuc observatur à Latinis auctoribus.

B. Quinetiam, si esset quid discrimen reverentiæ, plus videretur optimo jure deberi matribus, ut quæ pertulerunt tantos dolores ac labores propter nos.

A. Novi ista, et omnia quæ dixisti placent mihi.

B. Cur ergo repugnabas mihi?

A. Ut accerferem materiam sermonis eà repugnantiâ; nam, ut tute nôlli, præceptor hortatur nos sæpe, ut impendamus nostrum otium ejusmodi sermonibus.

B. Sanè est bonum otium quod consumitur in honesto negotio.

Are you so greatly subject to your Mother?

As much as to my Father; for what think you is not the Commandment of the Lord alike concerning both? Honour, quoth he, thy Father and thy Mother: What saith our Paul? Sons, obey your Parents in the Lord: Are not Father and Mother contained in the Name of Parent?

That is observed by the Latin Authors.

Moreover, if there were any Difference of Reverence, more would seem by very good Right to be due to the Mothers, as who have undergone so great Sorrows and Pains for us.

I knew those Things, and all the Things which you have said please me.

Why then did you contradict me?

That I might produce Matter of Discourse by that Contradiction; for, as you know, the Master exhorts us often, that we should spend our Leisure in such Discourses.

Truly, it is a good Leisure which is consumed in honest Business.

A. Huc

A. Huc *pertinet* istud *apophthegma* Africani, qui dicebat, *Se nunquam esse minùs otiosum, quàm cum esset otiosus; ut didicimus ex Cicerone.*

B. Sed *nunc* tempus *admonet* ut imponamus *finem* huic sermoni.

A. *Mones rectè; nam fortasse cœna tardatur tuâ causâ domi.*

B. *Loquemur plura in nostro proximo congressu, si Dominus permiserit.*

A. *Precor tibi prosperam noctem.*

B. *Et ego tibi.*

Hitherto *pertains* that *Apophthegm* of Africanus who said, *That he never was less at Leisure, than when he was at Leisure as we have learnt out of Cicero.*

But now the Time *admonishes* that we should put an End to this Discourse.

You advise well; for perhaps Supper is delayed on your Account at Home.

We will talk more at our next Meeting, if the Lord shall permit.

I wish you a good Night

And I to you.

F I N I S.



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